CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 29, 1844. VOL. XXIII.—NO. 26.

For the Register.

'I CANNOT TRUST JESUS AS MY SAVIOR, UNLESS HE BE GOD.'

We suspect those who use this language, do not reflect very profoundly on its significance, nor attach to it any definite meaning. It proceeds from a mere vague impression that if Jesus be God, there is vastly more security, a more certain foundation for their hopes; not the least possibility of failure. In that case they have built on the rock of ages, and though the heavens and earth may pass away, the universe be annihilated, *that* can never be moved; their immortal welfare is established far beyond the conceivable reach of contingency, accident, disappointment and harm. Probably they *feel* that if Jesus be not God, there may be mistake, insecurity and liability to disappointment. In respect to every inferior, however exalted, even the highest angel, there is space for error and delusion, the possibility of deceiving or being deceived; there is not perfect wisdom, power and goodness, and there is, therefore, conceivable mistake, failure; the scheme rests not on absolute, infallible truth—the basis perfect confidence demands.

But there is no such thing as certainty and perfect confidence in human affairs and hopes; and those, who imagine that the supposition or demonstration of Christ's deity gives them such, as to their religious hopes and welfare, deceive themselves.

Whence do they derive the demonstration of his deity? From the testimony of fallible men, contained in man's fallible, uncertain words, which have come down to us through the keeping, amid corrupting influences, of generations of fallible men, and are translated into the languages, in which ninety-nine hundredths read them, by other fallible men, and finally, their significance inferred and determined by fallible minds. Surely, this is not the proper ground of certainty and perfect confidence.—Allowing, therefore, that Jesus is God, the proof partakes of all the frailties of our frail nature, multiplied a thousand times.

But the believer in the deity of Jesus may say he draws the proof from his own words.—Still, they are only the uncertain words of fallible men, transmitted through many generations of fallible men, translated by fallible men, and their significance determined by fallible minds. The same objection applies, and there is nothing like perfect confidence, in regard to any matter that comes to us through the medium of language, and depends on the integrity, correctness, capacity and truth of the human mind.—If those who make the remark under consideration, would reflect a little more deeply and precisely on the subject, they would soon see they have no more sure ground of confidence than has the Unitarian. He rests his faith on exactly *the same foundation*—human testimony, together with that of Jesus himself.

Yet it may be said, in one case you have the promises of God, in the other of some inferior, imperfect being; and are not those of God infinitely more valuable and more to be relied upon? But does not the Unitarian believe he has the promises of God? He believes the words of Jesus were God's words; his revelations the communications of God; his promises the promises of God; that God was in him without measure; wrought, spake, taught, threatened, promised through him; that his mighty works, which none could do except God were with him, prove him infallibly to be the Son, the direct messenger of heaven. His promises are therefore God's promises, just as much and as certainly as though they were spoken by the mouth of God himself.

But it may be asked, would it not be better, more comforting, inspiring, sustaining, to receive them *directly* from God, than through an intermediate agency. We do not see how they would be any more so; all that is needed, to give them all possible efficacy, is, in some way to be made certain they are the promises of God, and this the Unitarian is assured of by various convincing evidences.

But does the believer in the deity of Jesus receive these promises directly from God? No. They come to him through the mediate agency of thousands scattered through the lapse of many ages. What matters it then, of what importance is it, whether they were, in the first instance, communicated to Peter and John, or to Jesus; whether Jesus, or John be the first link in the vast chain? The only difference that we can see is that in one case, there is one more link; which circumstance, where there are so many, deserves not the least consideration. On the supposition that Jesus is not God, the chain of transmission to us is no longer than it will be to the next generation on the supposition that he is God: and it is constantly lengthening.

It may, however, be said, that the meaning of the objection is, in the minds of those who make it, that if Jesus be not God, he could not have done, what, in their apprehension, was needed to be done to effect the conditions of salvation, to make it attainable, possible.

But was not God able to raise up and endow a being with sufficient capacity, whether to do or suffer, to effect man's salvation? Who will venture to answer in the negative? And if he has seen fit to raise up one and fit him for the accomplishment of this glorious work, shall we not gratefully accept salvation from his hands? Shall we insist it must be directly wrought out by himself? It is the opinion of some who deny the deity of Jesus, that he created the material universe; and if, as an inferior agent, he was competent to do that, may he not be able to save a feeble human soul? Why should we think the infinite is essential to effect or procure the salvation of that which is so finite? The idea looks not a little preposterous.

But it is replied, sin is an infinite evil, and requires an infinite atonement, and *that* could be made only by an infinite being. Sin, the product of humanity, infinite evil? It is not, and cannot be. Man's nature, in all its affections, faculties and powers, is exceedingly finite, and all its acts, all that proceeds from it, whether good or bad, is, and must be also finite. Again it is said, sin is an infinite evil because it is the transgression of the divine law, which is infinite, for the reason that its author is infinite.—Then every thing is infinite which God, the Infinite One, has made; every beast of the field, bird of the air, tree of the forest, is infinite.—What absurdity! If sin be an infinite evil because it violates the law of God, virtue is an infinite good because it is the keeping of God's law, and the suffering sin induces is infinite, because it is caused by the operation of God's law, which is infinite; so man by repentance and subsequent obedience, can atone for his sins himself.

Again, if sin be an infinite evil, for the reason that it relates to an infinite being, then every thought, feeling, emotion, aspiration, that relates to the same being, is infinite; a necessary consequence of this sort of reasoning, to which none, we suppose, will assent. But this sort of reasoning, if it can be so called, is mere scholastic nonsense, and we should not believe, a man having the least respect to the understanding of his hearers, or regard for his reputation, could be found at this day, who would make and attempt to sustain such a proposition, had we not heard it made by one of the most respectable preachers among us.

The extent of acts, or of their results, are not to be measured by the greatness of the being who ordains the law they violate or conform to, but by the capacity of the actor. If it were not so, there would be no degrees of sinfulness in transgressions, whether the various ones of the same person, or those of other persons.—All would be alike infinitely sinful; the sins of a weak, ignorant, tempted boy, are equal to those of an educated, strong minded man; an impure thought is as sinful as adultery or murder. The poor woman who steals a piece of bread to feed her starving children, is as great a sinner as the monster that burns a city, and slaughters his thousands. Such a notion is shocking, and is not, cannot be true.

Man's deeds cannot be greater than himself, his nature; and as that is finite, so are they; and if bad, the evil of them is finite too; and if they need any, they cannot require an infinite atonement; such a one as they do demand, a finite being is competent to make.

We should indeed think a finite being could more effectually atone for sin than an infinite one. The idea, or conception of atonement in orthodox minds, if we understand them, is this; he who makes it, endures all the punishment due to those who are to be saved by its efficacy. God is immutable, impassive, and cannot suffer; if therefore Jesus be God, there was no suffering while he was on the earth and on the cross, but that of his human nature; consequently the amount was extremely limited, and the atonement effected by it also. But if he was not God, but a being highly exalted far above all heavenly principalities and powers, nearest in dignity and greatness to God, then the amount of his sufferings may have been immense,—sufficient to atone for the sins of the whole human race. Every created being can suffer; the capacity of suffering in Jesus was commensurate with the vastness of his nature; therefore the conclusion is just, indisputable, conceding the necessity of such a procedure; a finite nature was much better fitted, by reason of its ability and capacity to suffer, to satisfy the divine justice, and make atonement for all who are destined to salvation.

Much more might be said on the subject, but we have already too much extended our article. Have we not said enough to convince our orthodox friends, that in denying the deity of Jesus, we do nothing that can in the least justly weaken their confidence in his truth and promises, or the efficacy of his action and suffering, that can possibly detract from his sufficiency as a Savior, his ability to save unto the uttermost, all who come to him, from his power to redeem, sustain, comfort, sanctify, bless and conduct to heaven's mansions and thrones his faithful followers and friends?

In our view of his rank, and dignity, and oneness with the Father, his works are God's works, his truth God's truth, his revealings God's revelations, his promises the promises of God; therefore in trusting him as our Savior, our trust, our confidence, our hope rests indeed on the rock of ages, God himself; is as perfect, as unfaltering, as sure as the trust, confidence and hope of man possibly can be made. And we may add, that in our view of the greatness of his nature, he was able, by its capacity of suffering, fully to satisfy, supposing any thing of the kind was needed to satisfy the divine justice and make atonement for the sins of the world.

DIVINITY OF CHRIST.

The denomination in this country called *Christians*, have often been represented as agreeing with Unitarians in their views of the person and work of the Lord Jesus Christ. It was known that they believed in regeneration as the work of the Holy Spirit, they were in favor of prayer meetings and revivals, and that they received candidates to baptism and church membership on satisfactory evidence of a religious experience. It is well known, too, that they regard the immersion of a professed believer as the only baptism.

How far they agree with Unitarians in their views of the person of the Redeemer, may be inferred from an editorial article in the 'Christian Herald' of last week, the leading organ of the denomination. In reply to the assertion that they do not, as a sect, believe in the divinity of Christ, they say:—'We deny that we do not believe in the divinity of Christ. We believe Christ was, as the Son of God, of the nature of the Father, and that he had glory with the Father before the world was; and that when he left the earth he ascended up where he was before. We believe that the nature of the Son of God was and is above human, above angelic—perfectly divine, as is the nature of the Father.'

If these are the prevailing views of the body they are not to be classed with Unitarians.

[Watchman.

We deny that if the view of Christ's person above stated be the prevailing one of the people called Christians, they are not to be classed with Unitarians. Many among Unitarians, entertain precisely the same idea of his rank and nature; and the only point in which Unitarians are all agreed is that Jesus is not God nor equal with God. All who reject the notion of his deity are properly classed with them; and this the Christians do. They deny not his divinity but his deity. We believe in his divinity, in his perfect oneness with the Father; that he partakes of the nature of God.

What constitutes the divinity? Are not all sanctified spirits divine? Are they not clothed with a divine nature, one with the Father, sons of God? So St. Peter thought, so Jesus prayed, and in praying taught the glorious, inspiring truth. All true Christians are one with Jesus, as he is one with God; they in him, he in them, God in both; in him, in them, and all are divine, partake of the divine spirit, are clothed with a divine nature, even that of God. Is not all that is spiritual, immortal, deathless, good, that has life in itself, properly considered divine? Is not the purified soul divine? Are not its acquisitions, treasures, attributes divine? Its conscience, love, truth, beauty, holiness, honor, blessedness, energies, glory, are they not divine? Is not all that is spiritual and holy of the same nature, whether in man, angel or God? Is not goodness, purity, holiness, spiritual life, power and excellence, the same in kind, in man, as in Jesus, however exalted, or as in God though infinite?

The only difference between them, we can conceive, is that of degree, perfection, fullness, and completeness. In fact our only possible conception of holiness, goodness in God, is such holiness, goodness as we perceive in men or rather experience in ourselves, freed from all imperfectness, weakness, and infinitely enlarged. We can form no idea of spiriutality or divinity except of the kind we see exhibited by pure, devout, heavenly minded, good and great men, through whom God is manifested in the flesh. All there is spiritually excellent, great and glorious in man, comes from God. It must come from him, as he is the only source of spiritual excellence, greatness and glory; therefore, the pure, holy soul partakes of the nature of God; is divine, is an emanation from God. All children partake of the nature of their parents; and God's children, sons, who are begotten and born of him, partake of his nature, are divine.

As to the question of Jesus' pre-existence, it appears to us as not of the least importance. The only one in this connection of essential importance to be settled, is, have we satisfactory evidence that he came from God; that his precepts, promises, revelations have the sanction and authority, are in truths the precepts, promises, revelations of God? Whether he had existed before his appearances on earth, or his existence then commenced, strikes us as a problem, though it may be interesting, not in the least affecting the worth and power, or divinity of his religion, mission, teachings and sufferings. What has years and ages to do with moral dignity, greatness and divinity? Is not God able at any moment to create a being competent to the accomplishment of any work he may assign him, one greater and more exalted than any who have existed myriads of ages? Is not God able to raise up a being on earth and communicate to him as much of himself, his divinity and glory, as thorough a knowledge of his will, government, plans and designs; as deep and complete acquaintance with his spiritual universe as that gained by one who had existed countless centuries before the foundations of the earth were laid? These interrogations can receive but one answer, an affirmative. Are we not right then in saying that the question of Jesus' pre-existence is of not the least, real importance? Length of days has no necessary connection with greatness, holiness, wisdom and divinity.

But the idea of his descent from heaven appears very pleasing to many minds. They imagine it invests him with a peculiar grandeur, a purer glory, a more intense and inviolable sacredness and distinctness, and implies more familiarity, if we may so express it, and intimacy with God. But is not this mere imagination? Is not God as much on earth as in heaven? Nearness to him depends not on place, but on harmony of will, affection and the sympathy of love. We approach him as we become like him; he lives in those who love him, and they in him, and it matters not *where* they are. His *peculiar* residence is not a place, but the humble, holy mind.

And what is heaven but his presence, smile and favor? and they are with and in each pure heart; which therefore is in heaven, as Jesus was while on earth; sees God and is blessed. It is sin alone, not locality that separates, removes from God. The proud, selfish, sensual mind is far from him and would be in all places, in heaven's mansions. He reveals himself peculiarly, immediately, and is near to those that love him and keep his commands, and only them. We can therefore be as much with him, *in his bosom* on the earth, as in the heavens, or the heaven of heavens.

J. A. R.

For the Register.

WANESIT COTTAGE,
Lowell, June 10th, 1844.

The following will be of interest, as showing the effect that poetry can have and has had, on the minds and hearts of people. An appeal was made by a Sabbath School Agent, a little time ago, in behalf of the destitute family of a deceased Missionary at the West, whose estate was involved some 200 dollars, and responded to in poety, through their paper, by the author of the lines below, which was so successful as to ensure the redemption of the property, and also to draw forth, by the last acknowledgments, $120 towards the education of the orphan children. $100 was sent by a gentleman in Penn.

MESSRS. EDITORS:—A few weeks ago, I received by letter simultaneous requests from two gentlemen, one a resident of New York City, the other a Sabbath School Agent at the far West, (to both of whom I am an entire stranger except, as I learn from them, they have known me, by the occasional echoings of my humble Lyre,) in behalf of Sabbath Schools at the West. These requests came with a pathos and earnestness, in connection with affecting details and facts which I cannot resist, and in view of which I can only wish that mine were the harp of Orpheus, or in more Christian phrase that its strings were touched by the inspiration of Daniel, or of Isaiah, that the call might be effectual.

The letters containing these requests are worthy of being transferred to type, and I doubt not would be interesting to yourselves, your correspondents and readers, who, though the columns of your paper have from time to time, and especially quite recently manifested much interest in the cause of Sabbath Schools generally. But my purpose at present is to make only such extracts as shall seem a sufficient introduction to the following Poem which they have prompted.

Yours, J. E. L.

'Having received an agency some time since, from the A. S. S. U., I have been engaged, in great weakness I confess, in constituting new Sabbath Schools, resuscitating and assisting weak ones, visiting from house to house, and in all leaving something of more importance than meat and drink; giving the Bible and Testament to hundreds, locating little circulating libraries, and in a word trying to redeem the time. The field of usefulness is incalculably extensive. I have appealed to the pious rich for assistance, but it has been next to in vain to call on them. God has given me aid in most cases *from the poor*. God will not withhold the ability and the means for usefulness, if it be his work. I pray that I may not get ahead of Providence. Children, little children are coming to the rescue. One School in New York has sent me a little wagon, with which I spent the whole of the past season in passing from house to house and from school to school. The work has but just commenced; the hearts and the purses of Christians *must* be reached. I have tried to do it, but their cold responses chill my soul as I look at the magnitude of the work, and realize what fearful responsibilities rest upon the Churches to educate in Sabbath Schools the present generation here. Had I a good supply of the gospel in its most attractive forms, I could divert many minds, that will have food of some sort, from useless and injurious reading to a love for religious literature. I wish I possessed the ability to impress upon your mind with the importance it sometimes seizes on my own, the preciousness of this work. And what dear lady, *hinders you* from standing out for God in this cause? Let me request you, in view of the great work upon our prairies to be done for the cause of him who died on Calvary, to give your *Lyre* to the task, and make an appeal to Sabbath Schools, to Christians and to every friend of Sabbath Schools and the liberties of our common country, *in behalf of the West*.'

S.

From the other letter alluded to, I make but a brief extract. 'I trust, dear madam, it will consist with your other duties and engagements to remember the cause of Sabbath Schools at the West. Appeals can be made successfully to the heart by the melting strains of the poet, when most other appeals prove unavailing. If you would so speak to the rich, in this way, who are of the 'household of faith,' and make them feel as did the Apostle James, that untiring friend and advocate of the poor, the West would send up her thankful acknowledgments to God from all her borders, for timely aid for her benighted and wandering sons and daughters.' L. B.

A CALL FROM THE WEST.

BY MRS. JANE E. LOCKE.

Hear ye the call from the Prairie land
All ye who are rich in gold;—
See ye afar that beckoning hand,
As ye watch your own dear fold?

Hear ye the cry as it riseth up,
In a solemn prayer and wail?
From those who drink of a bitter cup
Of waters dark and stale?

On the fertile shores of the lakes away,
Where blossom the loveliest flowers,
Young children bind them fresh garlands gay,
And dream not of fairer bowers.

The forests send back to their shouts of glee,
Glad echoes through all their boughs;
Yet there on the breeze, where their songs rise free,
They waft not to heaven their vows.

Of the Savior's love they have ne'er been told,
Nor heard of his tender call,
'Come children to me and my arms shall fold
And fondly encircle all.'

How better to them than their daily bread,
Would his holy precepts prove;
How lighter would be their gentle tread,
For the influence of his love.

Then will ye not rouse from your slumber deep,
Ye Christian parents all?
And remember them in their bonds who weep,
And feebly for help do call?

Children, will ye not children aid,
Those heavenly truths to learn,
That gentle and mild your hearts have made,
And taught you all vice to spurn.

Send ye—will ye not? to those away,
Where warbles the prairie bird,
Her lovely notes through the summer's day,
The Savior's more blissful word.

They follow the bee to her waxen cell,
On the violet's bed they kneel,
And marvel, as ye, o'er the tales they tell,
And sorrows as keenly feel.

Yet the Sabbath to them is a weary day,
Dull and sad do its hours go by;
For no teacher kind in their childhood have they,
To point to a home in the sky.

No books, on that holy day, to read,
That shall be to them guide and rule,
Teaching them precious truths indeed,—
And, alas, no Sabbath School.

Shall we not then to such impart,
The rich blessings of our lot?
Children, and parents of Christian heart,
Shall the Emigrant be forgot?

Shall the West cry out with a fainting soul,
By prayer and by tear entreat
For her little ones, who shall yet control
Or her future destiny mete?

Shall she lift her voice, and it be in vain,
While we, 'neath our fig and vine,
With none to molest in all the plain,
By favor of heaven recline?

By aid let us freely respond to her call,
From hearts with sympathy rife,
Children, and parents, and Christians, all,
And her blessing shall be to us life.

We copy the following from the Christian Intelligencer. We regret the facts, but they ought to be known. Such developments of feeling and arrogance, are derogatory and disgraceful to the age in which we live. They would be more appropriate to the dark ages. The man or minister who can suffer himself so far to forget the decencies of humanity, is unworthy to share the immunities and courtesies of civilized society. The writer of the following communication is so well known for talent, influence and reputation in the community, that the accuracy of his statements may be relied on. *Ex pede Herculem!* We know the giant by his foot prints. And we congratulate his accession to the list of writers, noble as they are, who on both sides of the Atlantic, are contending against the arrogance and inroads of Prelacy, who claim to monopolize the honors of the ministry, the authority, the all in all of Christianity. Let his pen move often in a cause which well deserves it.

HIGH CHURCH ON A VISIT OF MERCY.

"Pure religion, and undefiled before God and the Father, is this: to visit the fatherless and the widow in their affliction."—*An Old Writer.*

MR. EDITOR:—The attention of the public has been much occupied of late with that most wonderful of all dogmas: "There can be no church without a bishop;" in other words, there are but two religious sects in the length and breadth of our land, which the Savior of mankind honors with his notice, or the bestowment of any covenant blessing—the Romish and the Episcopal: the Romish being impersonated (as far as the two millions of souls in the State of New-York are concerned,) in the Right Reverend Father in God, John Hughes; the latter deriving its title-deed of salvation from its spiritual connection with the equally Right Reverend Father in God, Benjamin Onderdonk. Not a blessing comes from the gracious Redeemer, not a ray of divine light, not a spark of heavenly consolation, not the slightest well-founded hope of immortal happiness, but through the august hands of one or the other of these stupendous personages! So, too, with the land of steady habits, good old Puritanical Connecticut! Communion with my old tutor, Thomas C. Brownell, is absolutely essential to salvation.—Some thirty years ago, I, with many others, at that time students at Union College, greatly admired this gentleman on two accounts: first, his imperturbable good nature and inoffensiveness; and secondly, a magnificent gold headed cane which he always carried about with him, and sucked, with untiring devotion, during the whole of our recitation. Some of us attributed his wonderful good humor to a secret virtue lodged in it, and which oozed forth in some such mysterious way, as, in these latter days, the sacramental grace flows from his Apostolic hand on the young candidates for orders or confirmation. In other respects, he was characterized by nothing remarkable. No one dreamt of the tremendous figure he was to make in the chapter of human destiny. Though a very tolerable experimenter in chemistry—having failed to kill his mouse in but a single instance—he never inspired the presentiment, that the salvation of one of the old thirteen States was to depend for twenty years on his manipulations!

That this is not a caricature of the dogma referred to, but expresses its true and proper import, is now beyond dispute, whatever may have been the case formerly. It is avowed without mincing, in our highways and by-ways, at the house-tops, and with a prodigious flourish of rams' horns. It comes up to discourse its sweet music at our dinner tables; in short, it makes itself perfectly at home everywhere—like the very amiable and agreeable gentry whom the Nile produced so plentifully in the days of Moses, for the entertainment of the Egyptians; who, uninvited, "went up into their houses, and beds, and ovens, and kneading troughs."

Many, I am aware, cannot bring themselves to believe that such opinions are seriously maintained. At least, they call them harmless *vagaries*, which are held as mere matters of speculation, and exert no practical influence, like the crotchet of those who deny the existence of everything but themselves, yet in actual life, behave like reasonable men and women—never firing into a crowd, nor trampling down children. It would give me pleasure to believe that this view is correct. But I know the contrary; and *the community ought to know it*. The senseless figment of Episcopal exclusiveness is exciting on the minds, and hearts, and manners of its abettors, a most pestilential influence. They are fast losing not only the amiable and liberal feelings which constitute the "highest style of man," the true Christian, but all that goes to form an ordinary gentleman. Not content with standing as far apart from us in religion as if we worshipped different Gods, they are becoming so excessively rude and offensive in the social intercourse of life, that I see not how we can much longer brook them, or avoid coming to the conclusion, that they must be banished entirely from the chambers of our sick, and the funerals of our dead!

Instances of this have been given by a late writer in the Intelligencer, who has not yet finished his remarks, and to whom I, with many others, am thankful for the alarm he has sounded. He is evidently a sincere foe to monopoly; and will not treat me as a poacher on his manor, if I contribute a mite toward the promotion of his object. The case which I am about to relate is, I think, much stronger than any he has cited, and admirably illustrates the spirit of modern High Churchism. For the accuracy of the statement, I make myself responsible. Ample proof is at hand, if it be denied, or questioned.

On the evening of the first Sabbath of April last, the Rev. F. Hotchkiss, senior pastor of the first parish of Saybrook, Conn., departed this life, aged eighty-three; and his burial was appointed to take place on the Wednesday following. But before proceeding farther, I must linger for a moment, on the character of this good old man. All who knew him, will acquit me of exaggeration, when I say that he was, taking him all in all, one of the loveliest specimens of genuine Christianity that our country or age has produced. As a man and a Christian minister, he inspired his parishioners with a love and reverence to his person, that I have seldom seen equalled. Certainly, it was never surpassed. No one could possibly suspect that he was other than he seemed to be—one of the meekest, holiest, and most devoted Christians whose light shone among men. His life was a complete volume of argument for the truth of the gospel, which came home at once to the understanding and the heart, rendering all other books superfluous—as the quaint remark of an honest sailor belonging to his parish, happily exemplified. In reply to an acquaintance, who charged him with harboring infidel opinions, he exclaimed with strong emotion; 'I am no infidel. The devil indeed, is often at my elbow, to persuade me that there is nothing in religion; but I shut up the old villain at once, by *naming parson Hotchkiss!*' For more than fifty years, he was sole pastor of the congregation; and during that period, his absence from the sacred desk never extended beyond two Sabbaths in succession, except in a single instance. As a preacher, he had received from nature gifts of a high order, which, with careful cultivation, would have ranked him among our first pulpit orators. His pastoral labors were incessant and absorbing—continuing as far as strength would allow, to the very last.

The venerable saint was so perfectly ripe for his change, that it became (somewhat to the pain of his family) the favorite topic of his conversation. In speaking of it one day, to the writer of this communication, he observed that there were two favors which he had often prayed to the Lord to grant him, in relation to his death. The one was, that it might take place before he was entirely cut off from usefulness; the other that it might be easy. A third desire which he frequently expressed to his friends, was, that he might die on the Sabbath—that blessed day, on which he had so often, and with such heartfelt delight, expatiated on the 'rest that remains for the people of God.' All his wishes were gratified. Only three days before his death, he visited one or two families of his charge. His sickness, though painful at first, in its more advanced stage, resembled the sleep of an infant; and he entered into rest on Sabbath evening.

On the occasion of committing the dust of such a man to its final resting place, one would think that Satan himself would have the grace either to stay away, or behave with quiet propriety, if he chose to be present. The Episcopal rector in the place, thought differently. To this magnanimous little gentleman, with whom, a few weeks previous, had been deposited the 'covenanted mercy' for that part of the country, it seemed a charming opportunity to *come out*, and astonish the natives with a display of Apostolicity, that they would not soon forget. This was the more incumbent on him, as it appeared quite free from hazard. The old Puritan was certainly defunct; and the wise Æsop tells us, a living ass may, with perfect safety, kick a dead lion. Being invited to attend the funeral, as one of the pall bearers, he declines, on the plea of having other engagements. What these were, will soon appear. The pall bearers convened at the house of the Rev. Mr. Crane, colleague of the deceased, walked in procession from that place to the house of death, for the purpose of taking up the corpse and escorting it to the church. By an odd coincidence, the 'engagements' of our hero led him to meet them directly in the middle of the street—he passing in one direction, and they in another. The pastor steps out and very courteously invites him to join them. He refuses a second time, pleading as before, 'engagements.' Where he was during the services of the church does not appear. After they are finished, he is seen slowly wending his way to the burial place, where he takes his stand on the outside of the enclosure; and having succeeded (being, like Zaccheus, uncommonly small of stature,) in raising himself to a height which enabled him to project his tortoise-shell spectacles over the top, he gazes at the scene, with the puckered gravity and sanctimonious scorn of an ancient Pharisee, while surveying a rabble of uncircumcised Publicans engaged in committing one of their number to a hole in Potter's Field!

This was glory enough for one day. A blow had been struck that sent terror and dismay through the ranks of the Philistines. But it must be followed up: and this he proceeds to do in a masterly manner, though some might think a little too *Indian-like* for a civilized foe, who usually prides himself on sparing women and children. After a few days, he visits the family of the deceased patriarch, consisting of his aged and bed-ridden widow and his daughter, a lady of uncommon intelligence and piety. The condition of the former had placed her beyond the reach of human consolation. The latter, almost heart-broken, needed all that religion and friendly sympathy could bestow. I must observe that he had never entered the house during the life of the departed. This was his first visit; and accordingly, he secures the convoy of one of his female deacons, who, being acquainted with the family, could introduce him, and at the same time perform the function of clerk, by saying 'amen' to his solemn revelations!

In the whole of the brief conversation that ensued, I am assured that he did not offer a single remark of condolence on the sad bereavement. There was no pointing to sources of consolation, nor the shadow of allusion to any considerations of a religious nature. Not a word was said that would lead a stranger to suspect that God had taken away anything more than a family dog! Whether he thought it needless to cast his pearls before swine—or had forgotten his Prayer-book—or was so filled with the high message he was about to deliver, that there was no room for other cogitations, I will not pronounce. Yet, I think the last the true solution. Like the magnificent and magniloquent Elihu, 'he was full of matter; his belly was as wine which hath no vent: it was ready to burst like new bottles.'

His address was the following: 'Miss H., I think it proper to explain to you why I did not attend your father's funeral. I could not do so without violating my principles, and those of the church.' Here a pause took place; occasioned on the lady's part, by the unutterable astonishment and confusion that seized her, at hearing that there were '*principles*' which forbade a man attending her blessed old father's funeral. 'I did not attend (he proceeded to say) because I would have countenanced by so doing, the pretensions of certain persons to be ministers of the gospel, which are not. They claim an office which does not belong to them; and it would not have been proper in me to sanction their usurpation. With respect to your father (he added after another pause) his case was the same with theirs. As a man and a citizen, I was willing to pay him respect; but he professed to be a Christian minister, in which character I could not recognize him, without partaking in the wrong he was inflicting on the ordinance of Christ. I therefore did not attend his funeral. Such (he added in reply to the burst of astonishment and distress that was forced from her by his address) is the established doctrine of the church.' To which the fair deaconess responded a hearty 'amen;' certifying to the good lady that 'there was but one opinion on the subject.' This was the most comfortable word spoken in the conversation: nothing being so well calculated to make a person entirely resigned to see a father or brother *hung*, as being told that the sentence was passed *unanimously*, by judge and jury. Leaving the daughter of sorrow, whose wounds they had so skillfully and gently bound up, to her agreeable meditations, the amiable pair disappear!

My story is told, and needs no commentary. Yet I cannot forbear offering one of the reflections that occurred to my mind, in view of the facts related. It is, that the time seems at hand, when Christians of all denominations will feel compelled to protect themselves against outrages so intolerably offensive. In permitting them, as is often done in various ways, do we not evince a want of proper Christian spirit, and invite their repetition? Nothing is gained by excessive good nature, in a contest with arrogant assumption. Good nature is often good for nothing, but to curse the world with darkness, misery and sin, which a little wholesome sternness might have averted, as the history of the church sadly proves—tracing as it does the whole gigantic tyranny of Antichrist to priestly insolence, tolerated and tamely submitted to during a long series of years, by the body of the faithful, who condemned the evil, but were too "good natured" to struggle with it; and never asked, with prudent forecast,

"What wilt thou be, young cockerel, when thy spurs
Are grown to sharpness?"

Sound wisdom dictates the policy of attacking a nuisance before it is past endurance; lest haply, advanced at that point, it be found past cure, or, as Jeremy Taylor would express it—crushing a bad egg in the shell, before it hatches into a cockatrice, a dragon, and a devil. For my part, I cannot resist the impression, that if anything is to prevent the Episcopal church from plunging into the dark abyss of Popery, toward which she is surging with portentous rapidity, it will be (under God) a prompt demonstration of public opinion—a timely thunder-toned expression of the shame, horror and contempt, of the whole Christian world!

The evil, however, is not merely prospective. We already feel it. Not to speak of the insults daily offered to our ministers and ordinances, tender spirits among us are seriously disturbed with fears, not only concerning their own good estate, but that of their pious friends who have gone down before them to the tomb, and whose destiny is beyond recall. For them is no hope, on the legitimate and avowed principles of High Churchism! They have gone to the bar of eternal justice,

"Cut off even in the blossom of their sin,
Unhoused, unanointed, unaneled."

It is vain to say that strong and masculine intellects laugh at such impertinences. Strong and masculine intellects, over whom superstition has no power, whose hopes and fears acknowledge no control but that of right reason enlightened by faith, are not so numerous a class as some imagine. Such may be safely left to take care of themselves. They are the 'rams of Nebaioth,' and the 'strong bulls of Bashan.' But what shall be done for the 'lambs' of the flock? Without propposing a formal answer to the question, I respectfully ask, whether the course adopted by the author of the following letter, who had lost a beloved and pious daughter, would not, in places troubled with the pests referred to, be worthy of imitation? It was addressed to the husband of the deceased:

'DEAR——: As I suppose that you intend to invite a few clergymen to the funeral, I have a favor to ask. It is, that the minister of the Episcopal church in this place be not among the number. He is known to be one of those arrogant, senseless and impious men, who hold that being a regular member of the Episcopal sect, is essential to a covenant interest in the saving blessings of the gospel. My daughter never enjoyed this honor, and I am sure, never coveted it. Yet, I fully believe that she was one of the Redeemer's lambs—that her spirit is now rejoicing in the arms of a faithful God—that her flesh is sleeping in Jesus, to awake on the resurrection morn; and I do not wish her insulted at the tender moment of our committing it to his divine guardianship, by the presence of one who allows no other hope for her, but that which he dare not refuse to a miserable heathen.

'Such persons ought to be banished from sacred solemnities of this kind, as birds of hateful visage and ill omen; whose croakings, though we fear them not, and heartily despise them, are yet annoying and offensive.

Affectionately yours, &c., ——,

M.

DOCTRINE ABOVE RITUAL.

In the fifth place, it is an especial duty of ministers in New England, to make the doctrines of the gospel above all things else, and to bring them into immediate contact with the mind and heart of man. This degree of prominence must be given to doctrine, not chiefly for its own sake, but for the sake of imparting the spirit of worship; for all worship is spurious that is not inspired by the truth of God. It is often asked, what is the criterion of simplicity in the outward observances of the church? What constitutes an excess of rites? One answer to this question is, they are excessive and improper when they assume a prominence above evangelical doctrine, when they attract notice to themselves and divert the mind from the faith once delivered to the saints. They will always stand between the object of faith and the eye of the believer, when they are not the natural, and spontaneous suggestions of feeling, but are *sought out* and coolly contrived by art. External rites are like glass, the great excellence of which is, that it be perspicuous, that we may look easily and at once through it to the things that lie behind it. In one church the glass is concave and makes the thoughts of a sermon appear less than they are; in another church it is convex and makes the ideas appear greater than they are; in one it is colored, yellow, green, or blue, and makes the doctrine appear unnatural; in another it is prismatic, and multiplies the sentiment into numerous small images, all tinged with the hues of the rainbow; but that glass is the best which the worshippers look through, without thinking of it, but seeing clearly, and just as they are, the thoughts that are beyond it. That order of the church is the proper one, which disposes men to earnest meditation, which causes men to feel the weight of truth and lie humbled under it; and that order is an unworthy one, which occupies the mind with deaneries and bishoprics, Michaelmases and Epiphanies, St. John's days and St. Stephen's days. If a preacher wish to present the doctrine of divine sovereignty to his hearers, he must let this truth pervade all the exercises of the Sabbath, his prayers must develop the influence of it on his own mind, the hymns which he reads must breathe the spirit of it, he must be and must appear to be, living in the truth which he cannot but speak. Thus will an appropriateness be given to every service, and every Sabbath will present some new and fresh stimulus to devotion. But if he be obliged to consume a portion of his Sabbath hours in decking himself with feminine drapery of divers colors, and then to read through a long series of disconnected and heterogeneous prayers, some of them beautiful and others not, some of them suited to the present age, and others not, to repeat lessons of Scripture that relate to widely different subjects, and all of them foreign from the subject of his discourse, and if at the end of this fragmentary and desultory and protracted ritual, he attempt the proof of his doctrine, he will find his own spirit ill-prepared for so manly a work, the minds of his audience ill-disposed for solid argument, his sermon must be brief, there is great danger that it will be superficial, and that he will leave his hearers to meditate not on the theme of his discourse but on the propriety of making a bow at the name of Jesus, of looking toward the East at the time of prayer, of the priest's turning his face from the audience as he stands at the altar, of the sign of the cross in baptism, of burning candles at the eucharist. But where is the sovereignty of God? Where the onset upon the conscience? Where the truth that awes down the spirit, and indisposes it for questions of etiquette? Where the doctrine that searcheth the hidden things of the heart, and purifieth it like a refiner's fire? 'Is not my word like a hammer, saith the Lord.'

It is inwrought in the constitution of the mind, that if a preacher would make his hearers feel the power of truth, he must present it to them in its naked, simple purity, must fix their attention upon it, allow no artifice of fashion to intervene between it and them, no confusion of prayers, no inappropriateness of responses, no vain repeating of the same words, no antiquated and obsolete liturgical phrases; he must secure unity of impression; thought after thought must strike upon one sensibility, until it gives way. The body of a service must bend to the soul of it. Hence we find that those churches have been most familiar with religious doctrine, which have suffered no stereotyped formularies to intercept its rightful influence. Even in our mother-country, where the numbers and the wealth and the universities and the scholarships and the civil power are in favor of the Establishment, still the ablest champions of a spiritual theology, and the men who have given most prominence and directness to the truth, have been those who preached in meeting-houses, but were shut out from churches. We find, indeed, many venerable names among the English prelates, names which we love to honor, yet there are few who have urged the truth upon the conscience like Owen and Howe and Bates and Baxter and Charnock and Bunyan and Flavel and the Henrys, Watts, Doddridge, Ryland, Andrew Fuller, Robert Hall, and a hundred others who were ministers but not clergymen. History has ever shown that it is far more improving for the officers of a church, to be qualified for their work by strength of mind and purity of heart than by a contact of their heads with the hands of a bishop. It is far better for the intellectual and moral character of the young that they be regenerated by the truth, than that they be regenerated by baptism; far more refining and spiritualizing to the communicant, that he hold mental converse with an unseen Savior, than that he eat and drink the very essence of the eucharist. Everything which brings thought into bold relief, and casts all the fopperies of human contrivance into the shade, conduces to

the ennobling of the soul.

In New England it is emphatically true that principles, fundamental principles, must be made conspicuous in the church. Our citizens must and will have argument to grapple with. They are prepared for truth made prominent. They will not long rest satisfied with similes from the daisy, and the tulip, and the butterfly. They yearn for thought, clearly reasoned out, cogently pressed home. Our clergymen are called to look above the models that are given by the great majority of European preachers, to adopt a more intellectual address, to reason with men, to seize them, to struggle with them, to carry them captive. It is regarded in some parts of Europe as a prodigy, that the systems of our ablest theologians have been preached as popular discourses. Such discourses have contributed to form the character of the people which reacts upon the clergy, and demands of them renewed freshness and vigor. Many of the English divines are accustomed to under value the preaching of the gospel, and exalt the liturgy far above the homily. But in our young republic, where the national character is in rapid progress of formation, where the popular press is more active than in any other land, where the means of influence are proffered to the bad as well as the good, where the laws will not sustain the church and exempt the pastors from toil, *preaching* "is the power of God and the wisdom of God unto salvation." If this fail, all falls.—With us, if God be not worshipped in spirit and in truth, he will not long be worshipped in any manner. In continental Europe the aim of the pulpit is, to make the people contented with what they have; in our country it must be, to make them labor for what they have not. There, it is the mission of the preacher to hold the community back; here, he must start them forward, and direct them in their course. Now it requires but little effort, to persuade an audience to do nothing. The labor is, to persuade them to act. This is our labor. Our business is to make the kingdom of heaven suffer violence, and the violent take it by force. Hence must our religious services be characterized by power, that power which comes from the spirit of the gospel, rather than from the contrivances of men; by a power which will melt down the heart in contrition, rather than fascinate it with a form. Whatever others may do, then, let us *preach*, preach the word, preach it so that men will pray and "sing with the spirit and the understanding also," preach doctrines practically, and explain practice doctrinally; and let the truth with *us* be foremost, let it be uppermost, let it be innermost, let it be outermost; and let us be persuaded that nothing, neither rites nor ceremonies, principalities nor powers in the church, shall be able to separate us from those pure and simple principles which transform worms of the dust into sons of God. [Professor Park's Discourse before the Pastoral Association.

CHRISTIAN REGISTER.

BOSTON, JUNE 29, 1844.

THE CHURCHMAN'S CRITICISM ON THE REMARKS OF THE HON. JUDGE STORY, PRESIDENT OF THE AMERICAN UNITARIAN ASSOCIATION.

It was to be supposed that the spirited remarks of this eminent jurist which he recently offered, in his place, presiding at the Annual Meeting of the A. U. A., would have called forth some comment from the advocates of priestly authority in matters of religion. The simple directness and force of his remarks, spoken as they were from a wide and profound acquaintance with human nature, ecclesiastical history and Christian doctrine, would make them effective wherever they could be heard or read. If Christians in New England and New York—to look no farther—have not seen enough, during the last year even, to assure them that creeds and hierarchies of human invention multiply tenfold the very evils which they are designed to prevent, it must be only because they will not learn what has been significantly taught to them. Mr. Choate's famous sentence of 'a Church without a Bishop' has gone through the land, and, with comparatively little of the bad temper which usually attends a religious controversy, the foolish pretensions of the Episcopal sect have been set forth in the light which they deserve. It is remarkable that not a single layman, whether humble or distinguished, has appeared in their defence. All the other religious bodies in this land number in their ranks laymen who are as prominent as their respective clergy, as intimate with the literature, history and measures of the denomination, and as ready as the ministers to appear in its defence. But it has not been so with the Episcopal denomination,—there the clergy have had to maintain their own cause, and to prove the exclusive possession of some mysterious grace which has no outward attestation. The only laymen who have made themselves prominent in the recent feud among the Episcopalians in New York, were Judge Duer and Judge Jay, and both of these have appeared as bold protestors against the arrogance of their clergy. He who should now undertake to prove that there could be no Church without a Bishop, would stand before the mass of sensible people in much the same light as if he undertook to show that no minister could offer acceptable prayers to God unless he wore a white gown. Of course we can make great allowances for those who have been educated under Episcopal influences and have been made credulous, and superstitious, and fearful, and have taken for granted what has been taught them. Such persons may reasonably cherish a horror of liberalism, and dread the consequences of legitimate Protestantism. But the feuds in *the Church* have done more than anything that has been said by *Dissenters* to open the eyes of such as these. Some of these persons of easy faith have discovered of late that *the Church* is only a veil for, not a preventive of, the same variances of opinion which must exist among all honest inquirers and all intelligent readers of the Bible. Never did the cause of true Protestantism stand before the world in so noble an attitude as now. 'The Churchman' makes the following quotation from Judge Story's remarks, and adds a comment.

Judge Story would congratulate the Association not only that this high object of its formation had been accomplished, but for a higher purpose. Said he, there are dangerous dogmas abroad, which call for vigorous effort on the part of Unitarians to meet them, and to expose fallacy and wickedness. Like Luther, we must arm, and enter the fight for Protestantism founded on two great principles; 1st, the right of private judgment, the right of thinking, speaking, reading, and judging each one for himself; and 2d, the sustaining of the Bible as the sole rule and guide of faith. Is it not true, asked the speaker, that the truth of these great principles is now questioned, and that doctrines are taught which are calculated to sap the very foundation of religion; and that the most heretical and dangerous dogmas are substituted in the place of them! Of these dogmas are the following:—*Tradition*, instead of being viewed as an aid to the formation of Christian views, is now reckoned a *portion* of Christianity itself, and the Bible is pronounced no safe guide, and *reason* must not act as its interpreter. The doctrine that there can be no Church without a Bishop, a doctrine which strikes at the very root of Congregationalism and Protestantism, is one of the preached doctrines of the day, and one of the doctrines to be combatted by every Unitarian Christian. These things, my friends, continued the President, call for your most active efforts, and most earnest prayers in behalf of your religious views, and it is well we are met together to take counsel upon matters so weighty and so vital to the best interests of man.

The son of a New England farmer, who had been through College, made a visit for the first time in his life to a seaport. Being wonderfully pleased with the shipping, he resolved to charter a brig and sail to the West Indies. Mr. Q. had got the reputation at College of being a great mathematician, and having induced a few sailors to join him, he determined to navigate the brig after a fashion of his own. Accordingly he furnished himself with charts, compass, quadrant, &c., but being a mathematician, and understanding the theory of logarithms to perfection, he determined to construct his own tables and not to depend on those in use. By the help of the sailors, who could do all but keep the reckoning, the vessel was put to sea. Each man did his part; no one was captain; only Mr. Q. kept the reckoning.

In the course of a month the provisions fell short, and before the expiration of six weeks the crew were in a state of uncomfortable trepidation. Of course there was no sign of land, and Mr. Q. when interrogated was obliged to confess that he did not know exactly whereabouts he was, except that he was quite sure he was at sea. In this extremity Mr. Q. summoned the crew to a consultation on the quarter deck and addressed them as follows: "Brother sailors, dangerous dogmas are abroad which call for vigorous efforts on the part of independent sailors to meet them and to expose their fallacy.—Like Jason we must arm, and enter the fight for independent navigation, founded on two great principles; 1. the right of private judgment, the right of constructing tables each one for himself; and 2d the sustaining of our Charts as the sole rule and guide of navigation. Is it not true, asked the speaker, that the truth of these great principles is now questioned, and that doctrines are taught which are calculated to sap the very foundation of navigation; and that the most erratic and dangerous dogmas—dogmas which inevitably lead men astray on the mighty ocean—are substituted in the place of them? Of these dogmas are the following:—the Logarithmic tables, from being long in use, instead of being viewed as an aid to navigation, are now reckoned a *portion* of navigation itself, and our charts are pronounced no safe guide!—The doctrine that there can be no crew without a captain, a doctrine which strikes at the very root of independent navigation, is one of the preached doctrines of the day, and one of the dogmas to be combatted by every independent sailor. These things, my friends, continued Mr. Q. call for your most active and most earnest efforts in behalf of your peculiar views of navigation, and it is well we are met together to take counsel upon matters so weighty and so vital to the best interests of navigators."

These are the last accounts of Mr Q., the College sailor.

We are utterly at a loss to discover the pith of this far fetched simile. So far as we can surmise the intention of the author we should judge it to be this—viz., to make one more attempt to decry the right of private judgment by supposing that it must necessarily go wrong. If Mr. Q. was an expert mathematician, and skilled in constructing logarithms, and had his charts, compass, quadrant &c., we should say he was well fitted for his voyage, and we ask what he lacked, and what more he ought to have had, and what more any others had or have! The supposition of a disastrous result is gratuitous. The writer has unintentionally made use of what the old rhetoricians called figuratively an *elephant* in style. The figure was drawn from the use of elephants in war, which it was said were very good if they would rush on into the ranks of the enemy, but were apt to fall back and cause dismay in the ranks of their own friends. Thus an argument or illustration used by a pleader which an opponent might turn against him, was an *elephant*, and the Churchman has offered a signal example of the pertinency of the figure. Mr. Q. was a mathematician, expert in the work, he had his charts, compass, quadrant, &c., all the essentials for constructing tables, and for taking true observations. What more has the navigator? Do not the making and the use of these instruments depend upon private judgment! The simile is most unfortunate for its author. It is founded upon the delusion under which the advocates of human creeds lie, and which they teach, that private judgment about the Scriptures, is dangerous, while nothing but private judgment concerning them is possible to a reflecting mind. Episcopacy decries the right of individuals now, under all our culture, to exercise this judgment, but requires that we confide in the private judgment of fallible men some hundred years ago, when errors in science, philosophy, religion and history clouded the human mind. We would respectfully request the 'Churchman' to review his criticism,—for we turn his *elephant* back upon him in these words. The Bible is to us what the heavenly signs are to all navigators—revealing God's truth—both alike are to be studied by human instruments, and Mr. Q., the great mathematician, is as likely to construct good logarithms, as is the Bishop wisely to decide matters of faith for *his clergy*.

REV. H. F. HARRINGTON LATE OF PROVIDENCE, R. I., NOW OF ALBANY, N. Y.

It is generally known to our readers that the Rev. Henry F. Harrington who has most acceptably and efficiently discharged the duties of a Minister at Large under the support of our two societies in Providence, has accepted the invitation of the new Society in Albany to become its Pastor. We insert with pleasure the following communication relating to his past labors.

For the Register.

MESSRS. EDITORS,—You are probably aware that a change has taken place in our Ministry at Large, and that Rev. H. F. Harrington, who has been the minister for two years and a half, has felt himself called upon to accept the invitation to the rising Church at Albany. Mr. W. H. Babcock, now of the Divinity School at Cambridge, has engaged to take the duties of the office for the present year.

Mr. Harrington has been very laborious in his work, and carries with him to his new sphere of labor, the friendship of our Societies and the respect of the whole community. Many of the poor have cause to bless him. He received a parting tribute of regard from the members of the First Congregation Sunday School, of which he has been superintendent, and a handsome addition to his library will be a lasting memento of the friends he has left in Providence.

I am commissioned by the Board of Directors of the Ministry at Large to transmit to your columns the following resolutions which were offered by our respected townsman, Mr. Wm. P. Bullock, and unanimously adopted. My Brother Hall and myself have cause to thank Mr. H. for much valuable co-operation.

SAMUEL OSGOOD.

Providence, June 22d. 1844.

Whereas the Rev. Mr. Harrington has submitted to this meeting of the Board a written communication, in which for reasons therein contained he resigns the office of our Minister at Large,

It is therefore, after due consideration of the subject, resolved, that deeply regretting that any circumstances should render a dissolution of his connection with us expedient, and being fully satisfied that great good has been effected through his instrumentality as our minister to the poor, and having implicit confidence in his ability, piety and ardent devotion to the cause of truth and righteousness, but believing that a larger and more important field of labor will soon be presented to him, we hereby accept his resignation of the office of Minister at Large, and moreover present to him our best wishes for his future health and usefulness.

It was voted, that a copy of these resolves be communicated to the Rev. Mr. Harrington, and that Rev. Mr. Osgood be requested to procure their appropriate publication.

For the Register.

FLORAL PROCESSION ON JULY FOURTH.

To the Teachers and Pupils of our Sunday Schools.

OUR FRIENDS,—The Children and Teachers of the WARREN STREET CHAPEL, of this City, are making preparations for a FLORAL PROCESSION on the approaching FOURTH OF JULY. We have forwarded copies of our last Report to your Minister and Superintendent, who will, perhaps, read to you the passages relating to the Procession of last year.

We should be extremely obliged to you, if you would contribute bunches, or baskets of flowers. Any such gifts would indeed be most acceptable to us and our young flock. They might be directed to my care, No. 5, Warren Street, and in time to reach us on the afternoon or evening of the Third of July.

In the Procession, places will be reserved for Delegates from your School, should you be pleased to appoint any. They will report themselves for the purpose, at the Chapel, at Seven o'clock, on the morning of the Fourth, and receive their badges.

Let me beg of you, should you favor us with any contributions, to put the name of your School in large and plain letters upon the parcels, so that we may be under no mistake, whenever we wish to make an acknowledgment or return of your kindness. If our lives are spared, we shall hope to present you with some TRACTS at New Year's time. By acquainting us with the number of your Teachers and Pupils, your Superintendent will enable us to present each one with a copy of this future gift.

Whether you are able to accede to my request or not, you will excuse me for having made it; and with the best wishes for the success of your school,

I shall remain, very truly,
Your friend,
CHARLES F. BARNARD.

Boston, June 16, 1844.

For the Register.

PREPARATION FOR THE MINISTRY.

MESSRS. EDITORS,—It may be necessary for me to apologize, for not replying to your remarks in the Register of the 18th inst, on the questions put to you respecting the preparation and qualifications for the ministry. But that will not forward the object which I had in view, neither prepare you better to judge of the merits of my case. It may be thought by some to be incompatible with a true and independent mind, in thus calling your attention to the subject through the Register.

But feeling that an acquaintance had sprung up between us by a perusal, for a number of years, of your paper, and knowing your ability, and, no doubt, willingness to give a friendly word of counsel and advice, I concluded, after much deliberation, to put these questions to you, embracing as they do my situation, thinking that a word from you might help me in determining what step to take, towards the realization of my highest hopes and wishes. And I must say, that in your remarks my expectations have, in a measure, been answered, and the information sought has been given, for which I feel truly grateful.

But, had you been more definite in your remarks on the second question, you would have conferred a greater benefit on the inquirer, as that is the great obstacle to the entering upon a course of study which shall prepare him to discharge the duties of the sacred office of the ministry. I had supposed that some knowledge of the ancient languages was necessary, in order that one might receive the approbation of any association, to become a regular and ordained minister of the gospel; but what amount I knew not.

I had no doubt, then, neither have I now, that it would be no injury to one, if it was not a decided benefit, to be a complete master of them, as he would have deeper sources, from whence to supply and enrich the storehouse of his mind, and that he might be better qualified to impart the seeds of truth and life to others. But whether this becomes absolutely necessary to ensure success, my situation has been such that I am not prepared to decide. No one values higher than I do a learned ministry and I should regret exceedingly to see it placed in incompetent hands; for I feel that there has been a great injury done to the cause of pure and undefiled religion, by the illiterate and ignorant men, who honest though they may be, yet for the want of those elementary principles, and extended cultivation have adopted a strained and unnatural interpretation of Scripture, to suit their own self-conceited views of duty and right, without any regard to the effect of such teaching upon the minds and hearts of others. But this state of things does not, as far as my acquaintance extends, belong to our denomination. They have adopted a higher standard of literature, and have labored much to advance this standard, in the hearts and minds of others.

With this literature, there must be an earnest, and devoted spirit, a fervent, and pure heart, that the sentiments which fall from the lips of the preacher, may sink deep into the hearts of the hearer. And when these two principles are combined, there can be no doubt that he will succeed.

The cases of failure that have come under my observation have not been owing to their education, nor the want of it, but to the manner and style, in which they uttered and expressed their thoughts. That they were too dull, cold and lifeless, to have their sentiments produce a warmth of feeling in those whom they addressed. I give this as my opinion, not as what was certainly the real cause.

As to education, if one was so situated, I would have him commence with the elements, and carry his education upward and onward, through the various stages, till he at last completed it at the Divinity School, for by so doing he has a foundation on which to build, that those who do not go through this course, can never have to sustain them. But where one is not so situated, and has an anxious and fervent spirit, and 'is not dull, heavy, nor hard to learn,' and would devote the energies of his character to supply his deficiencies, him I would have enter the ministry, though he should not receive all the education, which he might be desirous of attaining. This last is the condition of the inquirer. He has sought to remove the obstacles, that impeded his course, but not as yet has he been able. He has long looked with a wishful eye, that he might one day be prepared to enter upon the responsible duties of this profession, yet he has not been able, to see clearly his way through a course of preparatory study, unaided and alone. Hence those questions were addressed to you,—not in the expectation so much of receiving means, as whether he ought to indulge in the wish under his present circumstances, or wholly to abandon it, and to devote his time and talents to the furtherance of some other object. And it seems by your remark, that one thus situated, if he possesses a right spirit and character, should be educated for this profession.

This it is humbly believed to be the merits of the inquirer. Should this be favorably received, please signify it through the columns of the Register, and the inquirer will furnish you with such evidence and facts, as will prepare you to judge of his merits, and the practicability of his engaging in the office of the ministry.

We should be inclined to judge in reference to the writer of the above that his views and purposes are alike good. While we cannot disguise, but must distinctly declare our conviction of the great importance of a thorough and systematic education to a minister, we can conceive, that as in the case of our correspondent some qualifications of the heart, indicated by a desire to enter the Ministry, may supply some deficiencies of the mind. We should be happy to have an interview with the writer, or to receive and examine his papers. [EDS.

For the Register.

SCHOOL FOR YOUNG MISSES IN HINGHAM.

MESSRS EDITORS,—Permit me to call the attention of the readers of your journal to the institution above designated. It is kept by Mrs. Julia Crane, a lady eminently qualified for her task. She has taken the spacious mansion of Dr. Thaxter, which for convenience, and salubrity of situation, is rarely excelled. It is near Mr. Richardson's Church and about three quarters of a mile from the Steamboat landing. Through the summer the boat runs tri-daily and the fare is but twenty five cents.

Mrs. Crane desires to take young misses directly into her family, where their health, manners and morals will be most faithfully and affectionately watched. And whoever shall confide their young daughters to her care may rely upon her kind and judicious fidelity. The writer of this having long known Mrs. C. as a Christian lady and teacher, is desirous of seeing her present school successful, and ventures, although without her knowledge, to beg you to insert this notice in the Register.

CORRESPONDENCE.

Geneva, Kane Co. Ill.,
June 12th 1844.

MESSRS. EDITORS:—As I receive through your paper frequent information of the progress of our faith in other places, by which I am cheered and encouraged, I wish to inform your readers of the present favorable prospects of our cause in Northern Illinois, that I may contribute something to the fund of enjoyment for my brethren in the faith of the gospel.

I have just been to Belvidere, and think I have never seen a more earnest spirit of inquiry concerning our views of Christian truth than exists in that place at the present time. Brother A. B. Fuller, Principal of the Belvidere Academy, is exerting a quiet, but *deep, strong* and *constantly* widening influence. His course of instruction in the Academy is liberal. Nothing of a sectarian character is there introduced. It is probable that ninety out of a hundred scholars, which are now in the Institution, are from Trinitarian families. But out of the Academy, and among the families of his students, he is an open defender, and an earnest and eminently successful advocate of our faith. His open and fearless course has secured both confidence and respect; and his zealous and affectionate Christian conduct has established a religious reputation which bigotry itself cannot safely question. Incidents and facts, which I witnessed and heard, will be the best illustration and proof of the correctness of these statements. On Sunday previous to my visit, Bro. Fuller sent written notices of my coming to the Baptist, Presbyterian and Methodist ministers. The notice was respectfully read without any remarks by the Baptist and Presbyterian clergymen, but the Methodist minister said something about Unitarians denying the Divinity of Christ, and his belief that they could not be saved, for which he received from several of the most influential members of his Society a decided expression of disapprobation. They assured him that it *would not do* to speak of Unitarians in such a way in Belvidere; that if there was a Christian in the place Mr. Fuller was one; that he had misrepresented the views of Unitarians, and, after what he had said of us, they should certainly attend our meeting and hear for themselves. Their minister expressed great regret that a man of learning like Mr. Fuller should be exerting an influence in favor of such doctrines, and complained sadly of his 'stealing the hearts of the people,' but, notwithstanding his regrets and complaints, they came with others of different denominations to hear. The Academy was filled, and a more earnestly attentive audience I never addressed. After I had delivered two discourses on the Trinity, at the close of which I alluded to the effect of this and other corruptions, in preventing the spread and influence of pure Christianity, Brother Fuller made a short but very effectual address; and the subdued but hearty, amen, which seemed in spite of themselves to break from the lips of some of our Methodist friends, indicated that he would retain some of the hearts which he had stolen, and that if they do not at once and openly embrace our doctrines they will defend them and the Christian character of those who hold them from misrepresentation. I delivered a third discourse at 5 o'clock on the doctrine of Election, and there was no apparent diminution of numbers or interest in the congregation. The few doctrinal tracts which I had with me for distribution at the close of the service were seized with avidity, and I found in my calls on Monday morning that they were read with care and interest and were at work like the leaven in the parable of Christ. Mr. Fuller is invited to address the Sunday Schools—to participate in the social meetings, to lecture and even to preach to the Orthodox Societies. He lately received a request from some of the Presbyterian Society at Crystal Lake, to preach to them. I mention these things as incidents illustrative of what I have said of the confidence and respect which he has secured. He attends to all these calls as far as time and strength and his other duties will permit, preaching, lecturing, and talking to the people, and disseminating the principles of rational Christianity.

Brother Walworth lives in Belvidere, but he has several Churches to which he ministers in other places, and is receiving more solicitations for missionary labor than he can possibly attend to. He wants to sustain and strengthen these outposts, and it is a sphere of action in which he seems to be eminently successful. But Belvidere must not be neglected. I have promised to visit them again in four weeks; but they should have a minister on whom they can depend for at least half the time. Belvidere and Rockford are important places and one man might supply them both, half the time. Who will come, with strong hand and warm heart, to improve this field and reap the spiritual harvest! A strong, bold, earnest man is needed. A man who has both *physical* and *spiritual* courage and energy. Who fears not the war of elements either in the material or moral world. We want a man for this field who is not afraid to preach and defend the *doctrines* of Unitarianism. Doctrinal preaching is expected of Unitarians, and if the people come to hear our views and do not hear them, they are disappointed. Doctrinal preaching *is needed*.

The people are ignorant of our belief and need to be informed. The spirit of inquiry is aroused, and it should be met and guided into the way of truth. There is no great temptation here for a man of worldly views, and such a one would do little for the cause of liberal Christianity. But to one who covets to do good—to exert an extended and lasting influence in behalf of the pure and blessed gospel of Christ, the opportunity is a glorious one. Who will improve it! Let the call go forth, and may it be answered by one worthy of the position, and of the cause of Jesus Christ.

Your's in the service and hope of the gospel.

AUGUSTUS H. CONANT.

For the Register.

WORCESTER S. S. ASSOCIATION.

MESSRS. EDITORS,—The Annual Meeting of the Worcester Sunday School Association was holden at Leominster, June 18th at 10 o'clock A. M. Notwithstanding the copious showers of rain which fell in the morning, delegations from the adjoining towns were large. It was a cheering prospect, to see carriages in a social train, winding along among our hills and valleys up to the place of gathering It indicated a spirit not to be quenched by cold water, and a faith, unlike the morning cloud or early dew.

A committee of reception was in waiting, at Mr. Balch's Temperance Hotel, to proffer the hospitalities of his house. And here I would add, in justice to 'mine host,' that instead of having the former paraphernalia of the 'bar' exposed to view, rich boquets were introduced, furnishing the same lesson of instruction to all; that, while these delight the senses, they do not destroy the soul.

A short time was pleasantly spent in the recognition of friends and kindly greetings, when the hour of business arrived, and all repaired to the Church. Upon, and about the altar, was every variety of flower which the season affords, tastefully disposed. The rose, the lily and the grass, all have their sacred associations. They remind one of the Savior, who so often alluded to them in his teachings, and would be regarded, therefore, by the pious, reflecting mind as meet companions in a place of worship.

The meeting was opened by prayer, by Rev. Mr. Stebbins. The chair, Rev. Mr. Allen, then made a few introductory remarks, upon the primary and special object of the meeting, and the cheering prospect of the Society. Business was then brought before the Society, and the following were elected officers for the ensuing year.

Hon. Solomon Strong, President.
Rev. Joseph Allen, Vice President.
Rev. David Fosdick, Cor. Sec'y.
Rev. Edmund H. Sears, Rec. Sec'y, and a Reviewing Committee.

Rev. Mr. Stebbins cordially welcomed all present, to the sympathies and hospitalities of the Society over which he is Pastor. He warmly expressed the satisfaction which such occasions ever afford him, and the joy he felt on seeing so many present, so many who were willing to break away from worldly interests and come up to the house of instruction.

Several resolutions were offered, which elicited remarks from Rev. Mr. May, Rev. Mr. Gilbert, Rev. Mr. Hill, and Rev. Mr. Fosdick. At half past twelve, the meeting adjourned. A general invitation was given, to partake of the collation prepared by Mr. Balch; and having regaled ourselves at the generous board, amid fruits and flowers and the chime of happy voices, we joyfully obeyed the summons to return to the Church and re-engage in the more important exercises of the day.

Hon. Solomon Strong accepted the office of President, and upon assuming the duties of his office, expressed a distrust in his ability to discharge them faithfully, but said he would do his best in serving, the ensuing year. He spoke quite at length upon the various organizations at the present day, having for their object, Reform. He thought that Peace, Temperance, and Anti-Slavery Societies were doing much good, but the Sabbath School institution, he placed before all others, as being the most powerful means now in operation, for effecting the object they all have in view—reform.

The Annual Report was then read by Rev. Mr. Sears of Lancaster. This will soon be printed, that it may be in the possession of every Sabbath School Teacher. Upon this no word of commendation is necessary, for those who are acquainted with the style and spirit of the author's writings.

The exercises of the P. M., were prayer, singing by the choir and addresses. By request, Rev. Mr Fosdick, of Sterling, repeated, in substance, the sentiments recently advanced by him at the Anniversary Meeting of the Sunday School Society, in Boston.

Rev. Mr. Hill, of Worcester, addressed some remarks to Parents and with all the tenderness and solicitude of a parent, urged upon them, their solemn duties and responsibilities.

Rev. Mr. Allen, of Northboro', and Rev. Mr. Lincoln, of Fitchburg, addressed teachers.

Remarks were solicited from Mr. Chamberlain, of Worcester. He expressed much happiness on being able to attend the meeting, and wished such occasions were more frequent. Men who were engaged in business, needed such seasons of refreshing. The Sabbath was not enough, worldly cares would obtrude themselves and disturb that season of reflection, so necessary to the health of the soul. And why should so much time be spent, in getting the things that perish?

Rev. Mr. Willson addressed some remarks to the children, who were present with their teachers, and who anxiously awaited the hour, when a few words of instruction should be dispensed to them. He spoke to them of their duty as children, and as pupils in the Sabbath School. The number of scholars belonging to this Sabbath School is rising of 300.

Such was the feeling of interest manifested at this meeting, that a vote was passed, to have another in the autumn, in the south part of the county.

The assembly joined the well-trained choir, in singing the Doxology, 'From all that dwell below the skies,' when the meeting was closed with a benediction.

I have thus given a brief and imperfect account of the doings at this interesting meeting, the zeal of our enlightened, indefatigable ministers of the Worcester Association, for the advancement of Christ's spiritual kingdom on earth, and the general interest manifested in this community, in the cause of early piety, or, in other words, of Sabbath School instruction.

A TEACHER.

From Brooklyn (N. Y.) papers we extract the following interesting account of the recent Sunday School Festival, got up by the Society worshipping at the Church of the Savior.

[From the Brooklyn Eagle.]

A BEAUTIFUL AND IMPRESSIVE FESTIVAL.

Yesterday, the members of the Unitarian Congregation of this city, indulged the children belonging to their Sunday School with an excursion to Jamaica, and a festival in the woods.

The new cars of the Long Island Rail Road were appropriated to the use of the party, which assembled at half past nine in the morning, to the number of about four hundred. The train was put in motion, and speedily arrived at Jamaica, halting about a quarter of a mile on this side the usual landing place. The individuals then formed a procession, which moved along the green road-side of Jamaica, till it arrived at the elegant mansion of Mr. Samuel Judd. Proceeding up the avenue which skirted his spacious lawn, and having a full opportunity of observing the natural embellishments of his mansion, and spacious outbuildings, the party at length entered a pleasant lane, at the end of which they rested in a forest of tall trees cleared of the underbrush, and admirably adapted to rural sports. Here the Fauns or Dryads or some more modern divinities of the sylvan shades, had hung upon the trees skups or swings for the ladies, and there were other indications of a careful preparation for various enjoyment.

At a rallying point on an elevated spot a trumpet was sounded, which called the assemblage together. A prayer was made and a beautiful hymn sung, the notes of which swelled upon the clear breeze, with no resisting wall to break their melody. Truly a song in the wild woods sounds more sweetly than any where else. The voice and the spirit seem to be stronger, and better attuned, and the trees, while they prevent too great a dispersion of the voices seem to convey their tones upward to the great fountain of harmony.

The Rev. Mr. Farley, pastor of the Congregation, then delivered an appropriate address, commending to the minds of the children, the sentiment, that in the midst of the beautiful works of Nature their minds should be lifted to Nature's God, and requiring them to witness his perfection even in the withered leaves beneath their feet. The beautiful groups of children seated upon the acclivity around, earnestly listening to sentiments admirably suited to the scene and to their modes of comprehension, intermingled with parents and friends of both sexes, who participated in their delight, formed a picture for the soul beyond the painter's art. The address being ended and another anthem chanted to the Divinity, after a brief and fervent prayer, the Pastor dismissed them to their sports.

Then ensued a scene of frolic mirth. There was nothing boisterous, but yet nothing in the least constrained. The boys ran where they listed, or for the fee of a swing of their own, helped to swing the girls. These latter were seen in every direction, hats and shawls discarded, mounting aloft in these vehicles, under the vigorous impulses of their boy companions, or of some children of older growth. Many groups occupied little nooks enjoying conversation or sports which were congenial to their notions, and in one instance we observed a party dancing to the sound of the flute, as easily and delightfully as a pastoral group to a Shepherd's reed in the days of Arcadian simplicity.

Fatigue is always to be *presumed* in human affairs, whether of labor or enjoyment; and *refreshments* are therefore the incident of every occasion which occupies a day. It came to be understood, whilst all were dispersed, and engaged in their manifold schemes of glee, that a table was spread in a recess of the grove, and thither the multitude began to flock. There was no need of haste, however. There was provision enough for an army, and all of the very best kind—Cakes, Chickens, Pies, Hams, Strawberries, Pineapples, Figs, Ices, pails full of Lemonade, but nothing stronger—in fact, every thing to suit little folks and big folks. Every one ate and was satisfied, and a large quantity was left unconsumed, to be presented to the poor.

This matter being despatched, (though we should observe that at the table another hymn was sung,) the woods again resounded with the vocal accompaniments of the swings and other frolics.

At about 5 o'clock, the signal was given of preparation for the return homeward. The sports were brought to a close, the baggage wagons filled with camp stools and empty baskets, the force marshalled into line, and the receding movement commenced upon the same route, through the grounds of Mr. Judd. It was observable that there was far more strength and activity manifested by the children on the return, than on the coming out, the heat of the day being abated, and exercise having enlivened their spirits.

On reaching the house of Mr. Judd, that warm hearted individual was introduced to them, who told them it was his delight to see them happy, and he felt more than repaid by their sparkling looks, for the use of his grounds.

A semi-circle was formed upon his lawn. Mr. Frothingham, one of the congregation, then proposed a vote of thanks to various gentlemen who had liberally aided their festival. This we shall hereafter give in the form in which it was tendered. It was seconded and carried with acclamation, and without a dissenting voice. The closing hymn was then sung, and the route to the cars resumed.

It is to be observed that the beautiful village of Jamaica is one of the best places in the world for just such an affair, and when it is considered that the inhabitants of the village have the character of hospitality and enlarged liberality which are essential ingredients on such an occasion, it will be allowed that every thing concurred to make it pleasant. In addition to the liberality of Mr. Judd, the Hon. John A. King,* the moment he knew of the matter, came upon the ground, and tendered an invitation to the party to visit his beautiful seat. His shrubbery is one of the finest in the Union, and it was regretted that the want of time prevented the acceptance of his kind offer. Many of the citizens of Jamaica evinced their kindness in every way in which the purposes of the occasion required it. Messrs. James Herriman and Augustus Herriman indicated their accustomed generosity, in providing many conveniences and distributing gifts of flowers. Mr. Charles S. Watrous, of the L. I. Farmer, also rendered important and indispensable services, with that single hearted benevolence, which is his characteristic.

After reaching the rendezvous, the cars were found promptly in readiness, and the party returned to the city, which was reached at seven o'clock in the evening, without the occurrence of the least accident to mar the enjoyments of the day. The arrangements of Mr. Fisk to accommodate the party were as liberal, as they were in all respects complete and satisfactory.

We cannot conceive of a better means of cultivating the intellect of children, while their health is at the same time invigorated, than this mode of introducing them to the green fields and forests. We hope other congregations will give their children a similar treat, and if so, we hope there may be the same carefulness of management, to ensure an equally agreeable result.

From the Brookline Evening Star we take the following, with the hymns sung, and the resolutions afterwards passed.

The train—crowded somewhat, but pretty comfortable notwithstanding—left the depot at half past nine, and was soon at the place selected for debarkation. Assembled on the green lawn at hand, a pilot took the company in charge, and led them through the beautiful (we had almost said classic) grounds of Samuel Judd, Esq. to a grove in the rear of his mansion, where the tables, and other fixtures, had been located. The scholars proceeded to the brow of the hill, and having been drawn up in one of the prettiest dells, the exercises commenced by reading a selection from the Scriptures, which was succeeded by the following hymn:

Thanks to the God of Love,
The Father all divine,
Whose smiles, diffused thro' realms above
Hath reached our spirits' shrine!

The perfumed breath of spring,
Hath swept o'er earth and sea!
While birds and flowers their tribute bring,
What shall our off'ring be?

Hearts fill'd with lofty praise,
Voices attun'd to song,
And breathing love's seraphic lays,—
Such gifts to GOD belong!

Father, we seek thy face,
And heartfelt prayer we raise;
Oh! grant the blessings of thy grace,
To crown our future days!

The effect of singing in this romantic spot—the notes echoed by the surrounding hills, and floating amid the lofty trees—was most thrilling. The pastor then delivered a short and most appropriate address—interspersed with many poetic allusions to the scenery; and after directing the attention of his auditors to the *source* of these, and of all other blessings, and happily adverting to the fact that the gothic architecture—of which their own church was an humble imitation—had its origin in the forests of Germany, where the blue sky seemed to be a dome, and the trees its supporting arches and pillars—offered up a prayer. Another hymn was then sung, and the children bounded off, like fawns, in search of amusement—which, by the bye, they were not long in finding; for the superintendents had provided 'scups,' hammocks, ropes, hoops, everything, indeed, which could be deemed in keeping. The woods resounded with their merry laugh, and certainly a happier party were never 'let out of school.'

In the course of an hour or two, the sound of a horn announced the dinner—of which we may say, in brief, that variety, elegance, and sumptuous abundance were its principal features. Before partaking of this repast, the following hymn was sung to the tune of 'Auld Lang Syne:

Lord of the teeming earth and sky,
Whose fanes are forest bowers,
With shadowy cedars lifted high,
Mid incense of the flowers;

Here, in the grove, whose grateful shade,
And woody aisles inspire,
(A temple not by mortals made)
We worship and admire.

In meadows, vales, and scented fields
Thy providence we see:
It fills the balmy air which yields
To wing of bird or bee.

Thou who dost lead thy thirsting flocks
Where'er still waters flow,
Whose love is graven on the rocks.
And paints the arching bow;

So let thy love to us be shown,
Thy gracious help be given.
That we may meet around thy throne,
To sing thy praise in heaven!

At 5 o'clock the whole party proceeded, per invitation, to the residence of Mr. Judd, and enjoyed the freedom of his grounds—a treat, for one of them, of no ordinary character; as there is scarcely an article of note, in the line of horticulture, but has its representative in some part of the establishment. Finally the school drew up on the lawn, and united in singing the

CLOSING HYMN.

Thou, from whom we never part;
Thou, whose love is everywhere;
Thou who seest every heart,
Listen to our parting prayer.

Father! fill our souls with love,
Love unfailing, full and free,
Love, no injury can move,
Love that ever rests on Thee.

Heavenly father! through the night,
Keep us safe from every ill:
Cheerful, as the morning light,
May we wake to do thy will.

The following resolutions were then passed—need we say—by a unanimous vote:

Resolved, That the thanks of the pastor, superintendent, teachers, and scholars, of the Sunday School attached to the Church of the Saviour, Brooklyn, be, and they hereby are, presented to George B. Fiske, Esq.. President of the Long Island Rail Road, for the ample accommodations afforded our guests and ourselves on such liberal terms, in the cars of the company, for our excursion this day.

Also, to Samuel Judd, Esq. for having so kindly permitted us to occupy these beautiful grounds for our pleasure and recreation:

Also, to Charles S. Watrous, Editor of the L. I. Farmer, for his valuable aid in preparation for the occasion; and to Mr. James Herriman, for the loan without charge, of various articles of table furniture and utensils, thus largely contributing to the comfort and enjoyment of all who were present.

And we moreover desire hereby to tender to each and all the parties above named, the warmest expression of our christian salutations and wishes.

Taking the cars at 6 o'clock, the whole party returned in safety—without a single accident having occurred to mar the pleasures of the day.

* This gentleman is son to the late Hon. Rufus King, and being, as we believe, an Episcopalian, his liberality is the more honorable to him. [Eds. Ch. Reg.

LIBRARY OF SELECT NOVELS. Redding & Co., have received 'Lady Herbert' being No. 35 of Harper & Brothers, publication of 'Library of Select Novels.'

For the Register.

OBITUARIES.

HARRIET OLNEY.

Died in this city, Saturday June 15th, Harriet, eldest daughter of Stephen W. Olney Esq., aged 15 years.

How beautiful and desirable is life! It is indeed a divine gift, well worthy of exciting the highest gratitude to its great Author. And yet, as pleasant as it is to live, it is sometimes still more pleasant to die. Yes, there are times, when with the heart we exclaim, with feelings almost of joyous triumph, how beautiful, how desirable is death! We see and welcome its approach, no longer as the dread king of terrors, but rather as an angel of love, sent by God to conduct the wearied, suffering spirit, to its heavenly home. Bereaved parents, brothers, sisters and sympathysing friends, after a time feel reconciled to their loss, and cheered and supported by the hopes and consolation Christianity affords, they rejoice in their sorrow, knowing the departed one, they so much loved, has exchanged her earthly home, for a heavenly one; has gone to dwell forever with God and his angels. The flood of grief abates, sorrow no longer depresses the spirit, with tearless and brightened eyes, they can now look upward and thank God, their child, their loved one still lives—a flower plucked by angel fingers, in the morning of life, to unfold its beauty and bloom eternally in the garden above.

Such thoughts naturally arise in reflecting upon the beautiful and good, who die young, and especially and most fittingly are such thoughts suggested in recording the death of the present deceased. To speak of her, is to praise her: truth, the simple, unvarnished truth, of what she was, is her best eulogy. The tears that were shed, the grief and heartfelt sympathy manifested at her funeral by her friends and acquaintances, show us how much and how generally she was esteemed and loved by those who knew her. How dear, how inexpressibly dear she was to her parents, to her brother and sisters, and more immediate relations, it would be superfluous to speak; and indeed language could but poorly describe it. Those who witnessed the funeral scene, or enjoyed the acquaintance of the bereaved, need not to be told of the extent of a parent's love for such a child. The father's manly grief, so calmly, so nobly born. the mother's and sister's uncontrollable, and for the time almost inconsolable sorrow of heart, can well be imagined, but are too sacred to be spoken of openly.

The deceased died of consumption. The circumstances of her death were particularly interesting and comforting. Sensible of the near approach of death, and in full possession of her faculties, she requested the members of the family to be called around her, and after giving to all assurances of her love, and to her brother and sisters, words of affectionate counsel, asking her friends to forgive her faults, of which her own sensitive heart alone was conscious, trusting in God, she calmly resigned herself to sleep—to the sleep of death—as calmly as to a night's repose. Her death was so easy, it was hardly perceived when she ceased to breathe. As was well said by her excellent pastor and friend, it was the lovely, fitting close of a most lovely life.

May the words of sympathy and consolation, so fervently uttered, so affectionately and tenderly expressed by their beloved minister, comfort and cheer the hearts of the bereaved in this hour of their affliction. May they feel and know the divine power and blessedness of the religion they profess, which as a voice from heaven assures them their loved, their prized one still lives, 'lives to enjoy a higher and wider sphere of action, lives in the purer intercourse of kindred spirits—lives an undying life: lives in a world where nothing can occasion sorrow, or impede an endless progress in knowledge and goodness.'

May her brother and sisters, and other dear friends, be often reminded of, and comforted by her parting words, that in the spirit-world, among the angels of heaven, she should ever behold them in love, and to be to them a guardian angel through life. Beautiful thought! Let it live with the memory of her that expressed it, in the hearts of all that loved her. Then though dead in the body, she shall yet speak to them with power and blessing. She was buried on Monday afternoon at Mount Auburn—a beautiful resting place for one so beautiful and beloved.

How tenderly may we, while thinking of her now in her departure and, as we doubt not, her happy relations, repeat and apply to ourselves the words of that justly admired hymn, so often sung and applied before, but never more appropriately than now.

Sister thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low!
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest sister thou hast left us;
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrow heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven, in joy to greet thee,
Where no farewell tear is shed.

C. F.

CYRENE CUNNINGHAM.

Died, in South Boston, June 3d, Mrs. Cyrene Cunningham, wife of S. D. Cunningham, aged 37 years.

A passing notice, at least, is due to her memory. For the last four years a religious professor, she always made the claims of duty paramount to all others,—and found her highest satisfaction in doing it. Regarding home as the scene where she could best discharge her religious obligations, she devoted herself to her family scrupulously;—too scrupulously indeed,—as her friends felt,—but not as she felt. She always enjoyed public worship; especially in the commemoration of her Savior's dying love, she felt her spirit greatly refreshed.

'So let our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine.'

She left this world without a struggle, after a distressing illness during five or weeks, borne without a murmur—with perfect resignation to the will of her Maker. She has left a husband and three children who deeply deplore the loss of a most affectionate wife, and kind and devoted mother. An aged mother, in her, has lost a fond and only daughter, who hoped to be a comfort and solace to her declining years. An only brother too, at a distance, deeply feels the loss of her, from whom he parted two short months before, little thinking he saw her then for the last time.

It was only necessary to know her, to love and value her highly, unassuming, as she was,—sincere and every way worthy of regard and confidence. A large circle of acquaintances and friends will long cherish her memory in their hearts.

HELEN ELIZA RENOUF.

Died, in Boston, June 10, 1844, Miss Helen Eliza Renouf, aged 20 years.

If it were only the union of intellectual accomplishments with singular sweetness of character that we remember in our friend, we should not bring her name into public notice. But we saw in her a maturity of excellence, a ripeness of religious character, which justifies our setting her example before those of her sex who are just passing from youth into the responsibilities of womanhood. The strongest impression which she has left with us is, that in mind and heart she was a full-grown woman; and yet she had all the sprightliness and free enjoyment of life which belonged to her age. The force and independence of her character retired behind a modesty, which also concealed from all but her intimate friends the acquisitions which study and perseverance had placed at her command. Amiable and affectionate in all the relations of life, as daughter, sister and friend, she secured respect as well as love by the firmness of her principles and the elevation of her purposes.—From a child she was religious. The instructions of early days were converted by meditation and prayer into the elements of personal worth. She was a believer in the best sense of the word,—one of those who "believe with the heart unto righteousness." At the age of seventeen, she united herself with the Christian Church through the participation of the Saviour's ordinance.—One year later the death of an only sister, her companion in the ways of intellectual and moral improvement, gave a deeper tone of earnestness to her character, and without robbing her of her cheerfulness, made life more serious and death more familiar. She doubtless lived in expectation of the event which others were not willing to believe was so near. Three months before her death she was, to all appearance, in full health. Rapid disease of the lungs from that moment hurried her to the grave. Yet we will not say that she was taken too soon. She had lived long enough to show what progress may be made in self-culture, under the influence of Christian faith, within a few years. When most girls begin to think seriously of living, she was ready to die. A desolate home is that, where the remembrance of her virtues is awakened by every spot with which her presence is associated, but it is not a mysterious Providence which calls those who are early wise to heaven. Let them go where the angels shall welcome them as kindred spirits, and let us press after them towards perfection.

CHARLOTTE MAYNARD.

By request we copy from the Christian Reflector of 13th inst, the following notice of

Died, in Wilbraham, on the 20th of April, Miss Charlotte Maynard, (recently of Sudbury, Mass.,) at the age of 42.

Miss M. was a member of the Baptist Church at Three Rivers. As in her life, so in her last distressing sickness, she manifested the faithfulness, devotedness and patience of the true Christian.

'Thou art gone to the grave; but we will not deplore thee;
Since God was thy ransom, thy Guardian, thy Guide:
He gave thee, he took thee, and soon will restore thee;
And death hath no sting since the Savior hath died.'

Brighton, June 19th 1844.

Yours, EKIN.

The Hebrews. The following extract from a Frankfort letter appears in some of the late Paris Journals:

'For some time past a violent schism has existed in the Jewish commune of our city.—Nearly two-thirds of the commune have separated themselves in a very marked manner from the ordinary ritual of the synagogue, and are about to form a sect apart. They recognise neither the religious ceremonies nor the fundamental laws of the Talmud. In their profession of faith, they declare that they will not any longer have their children circumcised, and deny their belief in the Messiah. M. Anselme de Rothschild, the head of the banking house, has declared an unrelenting war on this sect, and refuses bills signed by any member. The matter has been carried before the Germanic diet, and the new sect is accused of fomenting and concealing under their religious tenets political tendencies pernicious to the state. Notwithstanding those accusations, our senate has declared itself in favour of the new sect, and several eminent Jews throughout Germany have joined it. At present it is proposed to form a committee for the purpose of founding Jewish colonies in the North of America. Several petitions have been signed for this purpose by a great number of Jews and Christians. In those petitions the parties demand permission from the Emperor Nicholas to have the Jewish population of Russia directed toward the North of America, to make colonists of them. There is, however, but little hope that the Emperor will consent to the request."

Beatification. Are such scenes actually to be witnessed in the nineteenth century?

"The solemn Beatification of the Blessed Mary Frances of the five wounds, who died in 1611, at Naples, her birth place, took place in St. Peter's Church, at Rome, on the 12th November of last year. She died in the Convent of the female Recluses of the Order of St. Peter of Alcantara. This ceremony is a declaration by the Pope of the happiness of the departed, with permission to the order and nation to which she belonged, to recite her office, and celebrate Mass, under her invocation. It supposes satisfactory evidences furnished of her virtues, and of two miracles, at least, wrought through her intercession. A decree to this effect is read at solemn Mass, at which the trumpets play, the cannons of the castle of St. Angelo are discharged, and a painting representing the elevation of the saint to glory is hoisted to the ceiling of the church, at a signal given by his Holiness. [Phil. Catholic Herald.

Rev. Mr. Fairchild. The recent reports, unfavorable to Mr. Fairchild's reputation, have not yet undergone an official investigation. The Suffolk South Association, to which Mr. F. belongs, held an extra session on his account on Monday, 24th inst., but went into no inquiries, thinking it more judicious to leave the matter to the Ecclesiastical Council which is soon to meet at Exeter for Mr. F.'s dismission. We are happy to learn that Mr. F. is fast recovering from the wound which he inflicted upon himself in a state of mental alienation, and whatever the final issue may be as to his reputation, both he and his afflicted family are entitled to the commiseration and the prayers of the Christian community. [Boston Recorder.

[Correspondence of the Journal of Commerce.]

WASHINGTON, June 23d.

A number of members of Congress remain here, and some of them for the special purpose of ascertaining whether a special session of Congress is to be called or not. Among them are Mr. Dixon H. Lewis, and Mr. Buchanan.

The subject has been considered at a special session of the Cabinet. The result has not transpired. I shall be able to inform you of it to-morrow.

It is probable that the members of the Cabinet, and, particularly, Mr. Calhoun, are in favor of it; and it is also probable that the President is undecided on the subject.

Some venture to say that a Treaty will be made with Mexico by the U. States, in less than sixty days, by which her assent to the Annexation will be obtained. But the question is, whether the Government shall take further steps in the matter, without the assent of Mexico.

The President may be little disposed to press the matter, inasmuch as the issue has been taken up by those who are unfriendly to him. Whatever effort he may make in the cause, will not tend to his benefit.

On the other hand, it may be urged, and I know that it has been urged, that the fame of his administration depends upon this measure—that he must live in it, or be consigned with it, to obscurity and reproach.

His counsellors are all in favor of strong and decisive measures. They demand a special session of Congress, for the purpose of placing the subject prominently before the country. This is the only way it is argued, in which it can be made a leading issue in the South and West. Either this course must be taken, it is urged, or the whole thing must be abandoned and lost sight of.

The advocates of an Extra Session wish to have it in August. I hope they will have the grace to postpone it till September.

The President will leave this city, on an excursion, on Tuesday.

The Determination of Mexico. The Spanish journal published in this city—the '*Noticioso de Ambos Mundos*'—of this morning, gives the text of a despatch from Senor Bocanegra, the Mexican Foreign Minister, to General Almonte, which reached the latter gentleman on Thursday, by way of Havana. This despatch was forwarded after the arrival of Mr. G. L. Thompson, of the city of Mexico, on his mission from the Government of the United States, and was forwarded by way of Havana, expressly to meet and contradict any rumors that might be set afloat in this country, of willingness on the part of Mexico to assent to the annexation of Texas.

Senor Bocanegra informs General Almonte, in the most emphatic terms, that Mexico will never assent to the annexation—that the government and the nation are immovably determined to resist the project and reject all proposals for its consummation, whether accompanied or not by offers of compensation. And General Almonte is authorized and instructed to contradict, in the most formal manner, any assertion or intimation of a different character.

The despatch is dated May 30.

The *Noticioso* announces the arrival in this city of Don Jose Gonzalez de la Vega, bearer of despatches to General Almonte, containing full instructions on the subject of Mr. Thompson's mission. [New York Express.

The New York Alms House. The tendency of the adoption of the suggestion of his honor the Mayor, in his late message, to employ able bodied tenants of the alms house in labor of one kind or another, may be judged from the fact that during the last three weeks, in which arrangements have been making to carry the suggestion into practice, more than two hundred of the tenants have left the institution. [Commercial Advertiser.

More About America. Mr. Featherstonhaugh, who traveled through this country several years since as a Geologist, has been writing a work about the United States, which is said by the English journals to surpass in virulence of abuse the famous works of Trollope, Marryatt, Hall and Dickens. The London Spectator says, 'Uncouth language and behavior, even on the part of females, offensive and disgusting conduct by the men, habitual blasphemy, filth, and an universal worship of Mammon superseding every other object in life, stand out strikingly in the traveler's pages; whilst his plain spoken, straight-forward manner, give an air of truth to his pictures.'

This Featherstonhaugh, if we remember rightly, when in the United States, did not have a very high reputation, and was known to have been engaged in some mean and rascally tricks. It is certain that he is a very superficial man, altogether unqualified to write a trustworthy book on any subject. [New York Evening Post.

New Hampshire Rail Roads. At the recent session of the New Hampshire Legislature, three Rail Roads were incorporated, (says the Portsmouth Journal,)—one to construct a road from the State line nearest to Fitchburg, Massachusetts—through Keene to the Connecticut river near Walpole. The second is called the Northern Rail Road Company, for a road from Concord, to meet the Connecticut river, some fifty miles north, in the vicinity of Lebanon or Hanover. The third Company is called the Proprietors of the Great Falls and Conway Rail Road. None of these roads have the right of way granted, although the petitions from some 7 or 8,000 citizens were presented for the necessary security to the enjoyment of a good title. The charters are a mere nullity, under which there is not the most remote probability that the Roads can be constructed. The companies will, however, probably accept them, and by this preliminary organization be enabled to go again over the routes and ascertain officially the extent of the impediment placed in their way. [Journal of Commerce

Fatal Accident. On Saturday afternoon, the staging erected for the accommodation of the officers, &c., of a Whig meeting, at Newark, N. J., fell down, and crushed a son of Mr. Simon Passinore, a boy of 11 years, killing him instantly.

Long Island Railroad. There are now but two sections of this line unfinished, viz: one between Greenport and Jamesport about four miles long, another at Carman's River, a few miles west of Riverhead, about seven and a half miles in length. At these points the grading is finished, and parties are engaged in laying rails. All the iron but 300 tons has arrived, and the residue is on the way.

A conveyance of $6000 worth of property, in August and September, 1842, by Galen Ames, of Springfield, Mass., to his father, to secure certain debts, has been declared null by the Court, on account of his having applied for the benefits of the bankrupt law, prior to the date of the conveyance.

Waterville College. The annual commencement of this institution occurs on the second Wednesday of August. The oration before the literary societies is to be given by Rev. Orestes A. Brownson, and the poem by Isaac Shephard, Esq., both of this city.

Constitution of New Jersey. The Convention to frame a Constitution, have nearly concluded their labors. Their project provides that the Governor of the State shall hold office for three years; that the Senators, one from each county, shall also hold office for three years, one third of their number being elected each year; that the House shall consist of members, apportioned to the population, chosen annually.

The pay of members of the Legislature is to be three dollars per day for forty days; after that $1,50. All debts contracted by that body must be payable in 35 years.

More about Mexico. We learn since our last, through a private channel, entirely to be relied upon, that the true information from Mexico is, that the people of that country were never more united than they are in their opposition to a surrender of Texas; that they are determined to listen to no terms in regard to the subject of "annexation;" that they continue to regard Texas as a part of their territory, and "to a man" prefer war to any compromise of what they conceive to be their unquestionable rights upon the subject.

It is now perfectly clear, and must be so even to those who have hitherto doubted, that if the Senate of the United States had not resisted and defeated the project of "immediate annexation," we should have been at this moment at war with Mexico. Col. Benton, may well congratulate himself on the share which he has had, by his able and fearless exposition of the unlawfulness and wickedness of the Texas speculation, in the signal defeat and overthrow which it has sustained in the Senate. [National Intelligencer.

Death of Samuel Sprague.—Among the deaths recorded in our paper to-day is that of Mr Samuel Sprague, the aged father of Mr Charles Sprague of this city. Mr Sprague was well known and beloved by a large portion of our citizens, and in a long life had so sustained all his relations as to make many and warm friends. He was an active, enterprising and successful mechanic, and leaves the monument of his labors in the structure of many of our public buildings. He was a soldier of the revolution, and to his vivid recollection the public, through his friends, are indebted for many interesting reminiscences of revolutionary days. In strict integrity, and surrounded by the rewards of uprightness and unassuming merit, he passed through his long career, cheered by the affection and worth of his children, and by the companionship of his affectionate wife, to whom to the last he was endeared with all the ardor of youth, and who has lived to comfort and bless him in his latest moments.—[Daily Adv., Saturday.

Sad Casualty. The sail boat Eagle, containing ten persons, upset and sunk yesterday about noon, opposite Sassafras Point, about one mile from the shore. Mr. Wm. Bradley, boatman on the Blackstone canal, and Mr. Levi B. Barnard, a pedlar, both of New Hampshire, were drowned. The rest of the men, who are employed on the canal, were picked up by a boat passing, and two or three boats came to their assistance from the shore. Four of the men were insensible, but were resuscitated after some exertion. Mr. Gideon P. Cole, to whom we are indebted for this information, clung to the mast, which stood just out of water, and was the last man taken up. He represents the scene as a sad and painful one. The bodies of the unfortunate were recovered. Coroner's verdict accidentally drowning. [Providence Journal.

Domestic Manufactures.—Poughkeepsie Pins. We have in this village the most extensive Pin Manufactory in the United States, owned by Messrs. Slocum, Jilson & Co. They commenced about four years since upon a moderate scale at first, but since the tariff of 1842 their operations have been constantly and rapidly extended, as their orders from all quarters were beyond what they could supply. But they are now placing their works upon a scale by which they can furnish the markets to any extent that may be required.

They manufacture 1300 pounds of pins per day of various sizes, and are getting additional machinery ready by which they can soon manufacture 2500 pounds daily. They employ in the various branches of their operations one hundred hands regularly. They use 380 tons of wire and between two and three thousand reams of paper per annum. Their pins sell upon the average at seventy cents per pound, making the annual value of their sales, when their additional works are in full operation, at least $525,000.

All these extensive operations are carried on for the manufacture of the single and apparently unimportant article of Pins. One hundred hands have constant employment and support in the works. [Poughkeepsie, N. Y. Journal.

Singular Surgical Operation We have lately witnessed the successful result of a surgical operation performed by Dr. Dixon, distinguished for his operations on the eye, which serves to show the progress of surgery in a class of maladies not generally known to be within its reach.—We allude to the removal of loose cartilages or small detached bones from the knee joint. We have examined two of these singular productions, the shape and size of large Lima beans, taken from the knee of a young gentleman of this city, with so little danger that the patient walked about the city on the seventh day after the operation, completely restored from a state of lameness. The theory of their formation is simply this: a small tumor, at first barely the size of a pin's head, growing from the common cartilage, and within the capsule of the knee joint, gradually enlarges from a narrow neck to the size of a bean, and by some sudden motion breaks off aloose in the joint, slipping about under the knee-cap and between the joint with every motion, causing lameness and much pain by interrupting the motion of the joint, and frequently tripping the patient and throwing him down. This is the third successful operation performed by Dr. D. for this difficulty. [The Phalanx.

[illegible] of great importance where limestone water is used for steam boilers. Mr. Kellogg, of the Louisville Paper Mill, was informed by a miller near Madison, Indiana, that a certain kind of clay, found in that neighborhood, infused in the water of the boilers, would prevent the formation of the lime crust by absorbing the lime. Mr. K. tried some of the clay, and found it effectual. Subsequently he discovered the same sort of clay (a greazy bluish clay) near his paper mill, and found it to answer the same purpose. His engine runs constantly, except on the Sabbath. The beginning of each week he puts a quantity of this clay in ten gallons of water and pumps it into the boiler. When the water is drawn off, the following Saturday night, the boilers are free from crust and are readily cleansed.

Hooks and Eyes. Who would suppose that $700,000 per annum, are expended for these little articles in the United States. Formerly they were imported and cost $1,25 per gross. Now we manufacture them and the price is reduced to 20 cents. At one establishment in New Britain, Conn., 80,000 to 100,000 pairs per day, are made and plated, by a galvanic battery, and what is called the cold silver process.

American Apples.—The Northern and Eastern papers are frequently urging farmers to plant their orchards, and among other inducements are holding out the demand for apples and consequent exportation to Europe. The apples from the U. S. are far superior to those of England, and are retailed in London at 6d a piece. They are considered by the medical faculty as very healthy, and are recommended by them to convalescents. Dr. Dick of Edinburg, in his late popular and valuable treatise entitled "Derangements primery and reflex of the organs of Digestion," a work which ought to be in the hands of every dyspeptic, says in p 211, (where he is strongly recommending herbaceous aliment,) "A ripe American apple, well masticated, has been employed by me as an auxiliary and occasionally as a principal, in the treatment of the irritative and hypercemic forms of gastric derangements" "A ripe American apple, or two or three dozen of grapes, or two or three oranges, or part of a pomegranate, taken at these times, act as valuable reducements of the *chalews, douleur, roguer, temeur* of the gastric mucous membrane." These four conditions are, as Brousses justly remarks, the essential ones of all inflammation. [American Farmer.

The Farmer.—He is a public benefactor who, by the skilful and prudent outlay of his time and money, shall make a single field yield permanently a double crop; and he that does this over a square mile, virtually adds a square mile to the national territory; nay, he does more; he doubles to his extent the territorial resources of the country, without giving the state any larger territory to defend. All hail, then, to the improvers of the soil! Health and long life to their fortune—may their hearts be light and their purses heavy—may their dreams be few and pleasant, and their sleep the sweet repose of the weary! May they see the fruits of their own labor, and may their sons rear still heavier harvests! [Blackwood.

The Mexicans. Mr Waddy Thompson, late American minister to Mexico, made a speech at the public dinner given to him on his return to South Carolina:

"He spoke of the Mexicans as a polite, kind and warm hearted people. He had met with nothing at their hands but politeness and kindness, although the circumstances under which he first went to Mexico, had induced him to anticipate different reception. He should be ungrateful not to bear testimony to their many amiable qualities and said that there was no other foreign people in whose prosperity and advances in the great career of civil liberty he felt an equal interest. Mexico was the first born of our revolution, and nobly and gallantly had she struggled for the establishment of institutions of which ours were the model. Her advances had already been great, and she possessed the elements of a great people. There was no country with which he would so much regret to see ours involved in a war; every consideration of duty, policy and humanity forbade it; and he added, that although the Texas war had caused a good deal of exasperation against us, there was a very strong disposition to cultivate friendly relations with us; of this she had given repeated proofs."

☞ FLORAL PROCESSION. The Teachers of the Warren Street Chapel are making arrangements for a Floral Procession on the 4th of July, and would respectfully invite their friends of other schools to contribute bouquets or baskets for the occasion.

Any contributions will be most gratefully received, and may be forwarded to Mr Barnard's care, No 6 Warren street, in time to reach the city on the afternoon or evening of the 3d inst. Places in the Procession will be reserved for Delegates from other Schools, who will please to report themselves at the Chapel at 7 o'clock on the morning of the 4th. No pains have been spared in preparing for the Procession, and it is hoped that the whole will prove acceptable to the friends of the Institution and the community generally.

The Programme will appear in the daily papers after the 1st of July. je29

☞ INSTALLATION AT MANCHESTER, N. H. The Unitarian Society in Manchester having completed the repairs upon their Church, the Installation of their Pastor, Rev A. D. Jones, will take place on Wednesday, July 10th. Services will commence at 11 o'clock, A. M. The Sermon will be delivered upon the occasion by Rev George Putnam of Roxbury. je22

MARRIAGES.

In Stow, on Sunday evening, June 16, by Rev Wm H. Kinsley, Mr Benjamin O. Stanley of Lynn, to Miss Arvilla L. Weeks of S.

June 23, by the same, at the Unitarian Church, Mr Charles H. Brooks of Gardner, to Miss Mary H. Conant of Stow.

In Charlestown, 24th inst, by Rev Mr Ellis, Mr C. F. Waldo to Miss Sophia B., daughter of Capt Robert B. Eales.

In Milton, Charles Russell Degen, Esq, of Brooklyn, NY, to Maria F. Kittredge.

In Easton, 11th inst, by Rev Luther Shelden, Mr Daniel Sumner of Stoughton, to Miss Asenath Hayward, of E.; Mr Nahum M. Drake of North Chelmsford, to Miss Lucy Hayward of E.

DEATHS.

In this city, 24th inst, very suddenly, Joel Shipley, Esq, 62.

22d inst, Mr Augustus R. Lyon, 28.

24th inst, of scarlet fever, Susan Heard, daughter of N. A. Thompson, Esq, 10.

In Chelsea, 23d inst, Mr Nathaniel Smith, 52.

In East Bridgewater, Capt Seth Gurney, 51. A virtuous, intelligent and highly esteemed citizen.

In Nantucket, 19th inst, Charles Edward, infant son of Hon Samuel H. Jenks.

In Dorchester, Mrs Susan Vinal, 69.

In Somerville, Louisa Jane, wife of Alfred Allen, Jr, and daughter of Col Judson Murdock of Boston, 21.

In Newburyport, Mrs Hannah Florey, 65.

In Haverhill, James Simpson, 88.

In Lexington, 15th inst, Miss Ann R. Gerry, formerly of Salem, 22.

Boston Sunday School Hymn Book. The above Hymn Book is a revised edition of the one entitled the Boston Sunday School Hymn Book, first published in 1833, of which six large editions found a ready sale. Of course it has the sanction of public approbation.

This book has now been very much enlarged, with the addition of a hundred new and beautiful Hymns, and has appended to it, probably the best and most appropriate forms of Prayers and Scripture readings of any book that has yet been published. This being the case, and the whole having been handsomely stereotyped, the public may depend upon it as a favored book. It is not a cumbersome book of 3 or 4 distinct parts, requiring a rigid system of rules in the Sunday School, but is embraced in one neat and portable volume; and this is no small recommendation of the work. This new book having been out only about two months has met with a sale of two thousand copies, and among others is already introduced into the following Sunday Schools, &c:

The Howard Sunday School, Boston.
The Pitts Street Chapel, Boston.
Twelfth Congregationalional Sunday School, (Rev. Mr Barrett's) Boston.
Rev Mr Osgood's Sunday School, Cohasset.
Rev Mr Bartlett's, Marblehead.
Rev Mr Sanger's School, Dover.
Rev Mr Furness's School, Philadelphia.
Hawes Place Sunday School, (Rev Mr Lippit's,) South Boston, &c.

The following recommendation, we cut from the Salem Gazette:

'The compiler has long been known as a devoted and successful advocate of the Sabbath School cause, and his experience has afforded him an unusual advantage in the preparation of this book. One of its peculiar merits is, that it is *purely* a 'Sunday School Hymn Book.' Nearly 100 Hymns not found in any other edition, are inserted in this. A large number are of an occasional character, and adapted to celebrations, ruing and closes, &c. To the whole is appended a section of the Sunday School Society, and needs no higher recommendation.'

BENJ. H. GREENE,
je29 Publisher, 124 Washington st.

The Christian Examiner and Religious Miscellany, No CXXIV., for July.

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Art. I. The English Reformation.
II. The Miracles of the Gospels.
III. Who would not be like the Flower?
IV. Memoirs of Daniel Wheeler.
V. Belshazzar's Feast.
VI. Fourierism.
VII. The Heart's Youth—The Heart's Resolve.
VIII. Doctrinal Preaching.
IX. The late Rev J. P. B. Storer.
X. Service Books.
XI. Present Position of Unitarianism.
XII. Notices of recent Publications.
XIII. Intelligence.
XIV. Letter from W. B. Carpenter, M. D.

The Examiner and Miscellany is published once in two months in numbers of *one hundred and forty-four* pages octavo, at four dollars per annum.

WM. CROSBY, Publisher,
je29 118 Washington st.

A novel and useful book! The Tongue of Time: or the Language of a Church Clock.—By W. Harrison, A.M. of Brasenose College, Oxford; Morning Preacher at the Magdalen Hospital; Domestic Chaplain to H. R. H. the Duke of Cambridge.—From the second London edition. Price 37½ cents.

It consists of a series of moral instructions and precepts for each of the twelve hours of the day; and prefixed to each is a passage from the Scriptures, the number of words severally corresponding to the number of strokes the clock strikes each hour.

To teachers and superintendents of Sabbath Schools the price will be very low, if large quantities are taken.

Published by SAXTON, PEIRCE & CO., 133½ Washington st.

S. P. & Co. have lately published,

The Sacred Songs of Thomas Moore; Hebrew Melodies, by Lord Byron; and Palestine, by Bishop Heber; the whole in one volume, neat pocket edition.—Price 31½.

The Loves of the Angels, a Poem, by Thos. Moore, 1 vol, neat pocket edition, 31½.

The Hand Book of the Sentiment and Poetry of Flowers; 1 vol, 22mo, gilt, 25.

The Washingtonian Harp; new edition.

Sartor Resartus, cheap edition.

Practical Perspective, by Trenot, a new edition.

Physiology for Children, by Jane Taylor, price $2,40 per doz, 25c single.

Bush's Notes on the Book of Joshua, 1v, 12mo, cloth.

Balance of Organic Nature, from the French; edited by D. P. Gardner.

Pictorial Primer, by Bentley, new edition, &c. &c.

S. P. & Co. are special Agents for the Messrs Harpers, to whom all orders should be addressed for their publications. je29

The Child's Friend, for July. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

How shall Children do good.
Justice and Generosity.
Good Little Violet.
The Breath of Life.
Playing Tricks.
Of Minerals.
The White Rose.
A True Story.
The Cornfield.
Lavater's Aphorisms. je29

Trimmer's Natural History. A Natural History of the most remarkable Quadrupeds, Birds, Fishes, Serpents, Reptiles and Insects. By Mrs Mary Trimmer. With 200 engravings. Abridged and improved. Particularly designed for youth of the United States, and suited to the use of schools.

'This work may be regarded as an abridgement of Mrs. Trimmer's Natural History, though additions have been made from various sources, and a number of American animals introduced, not noticed in that work. An attempt has been made to present the subject in very clear, but necessarily brief terms, having it constantly in view to make it intelligible, instructive and useful to that class of persons for whom it is chiefly intended. The work is adapted not only to general use, but to reading and recitation in schools, and the opportunity which the subject offered for occasional reflection and remarks, tending to cultivate feelings of humanity towards domestic as well as other animals, has not been neglected.'

Published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. je29

The World before you. This day published, The Log Cabin; or, The World before You, by Mrs Lee, author of the Backslider, Three Experiments, Old Painters, &c; price 50 cents. For sale by JAMES MUNROE & CO., 134 Washington, opposite School street. je29

The Living Age, for June.

—CONTENTS—

French Novels—Eugene Sue;
Song of the May Fashions;
Scenes and Scenery in the Sandwich Islands;
Scientific Intelligence.—Professor Bache: Amber: Library at Copenhagen: Explosion of Subterraneous Water. *Institution of Civil Engineers.*—Hollow Axles: Railroad Axles: Turkish and other Iron and Steel: Effects of Pressure: Iron Dock Gates. *Royal Institution.*—Microscope applied to Geology; Social Influence of Cheap Postage, with Chemical and Mechanical Details: *Society of Art.*—Extending the Benefits of Railways; Drying Machine. *Paris Academy of Sciences.*—Acetic Acid: Drag Machine: Daguerreotype: Comet: Carbine: Oxygenated Gold: Mud of the Nile. Torpedo.
French Antiquarian Intelligence:
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the ennobling of

POETRY.

In New Eng[illegible]
principles, fr[illegible]
conspicuou[illegible] [For the Register.]
and will teach the Gospel to Every Creature.
are pre[illegible] [Mark xvi. 15.
will
A[illegible]s, this heavenly message came,
Who now, through mercies infinite
Are still enabled, to *fulfil* the same,
And thanks be *ever rendered*, ever *felt*
That we *can do*, *have done* so much.
Have sent 'glad tidings of great joy'
To those, who *once*, were unenlightened, *lost*.
To *us*, as *instruments*, and *means*, of all the joy
Now felt, by *thousands* of our race
Who e'en rejoice, with *hopes immortal*
At mention of a God who *sent*, a Son who *came*,
This truth, *inestimable*, 'twas *ours* to *give*.
Ah *favored* ones! how *blest* are we
In doing this, our duty, and our *privilege*.
And *may* we, *ever* find, sweet consolation
In spreading far, our Saviour's love.
May heathen lands, and distant climes
E'er look to us, with thankful hearts,
For joys, our *happy privilege*, to *give*.
But *yet*, shall *distant* climes, our *only* thoughts receive?
And *heathen* lands, our *sole* remembrance claim?
Ah no! our *Western* homes have need of aid,
And *beg* those blessings, which we *might* impart.
There irreligion, in wide forms, walks undisturbed.
Unawed, by knowledge, of God's perfect law,
And ignorance, untaught, calls for unrestricted aid.
Young men! arise! gaze *not afar*, o'er *Ocean's* vast expanse,
For fields of labor, white with harvests glow,
But view the *nearer* scenes, which *call* for ye.
'Go forth,' and gird ye round
With Truths, *all powerful* strength,
And teach our brethren, at the West,
Those things, commanded, *all* should know, for good,
Let home, and '*stranger* land' our thoughts engage,
But *first*, begin with *home*.
Make *that*, resound with songs of love and praise
To Him who sent his Son, the world to save.
And *then*, God speed thy way, *afar*.
Loud calls have ye, for *unremitted* toil.
Let it not be withheld, till those wide fields
Shall 'bud and blossom as the rose;'
'Till the '*far West*' shall join in one glad song
To Him, who well *deserves* our praise.
And *you!* ye *pillars* of our land!
'Ambassadors for Christ' and Ministers of good;
Look to our youth! *Bid* them 'God speed'
In this great, noble cause.
Nor *only this!* sympathize, encourage, *aid*
Their kind endeavors.
To *you*, they look for aid, and *justly* too.
Refuse it *not!*
And God shall well reward ye,
With the blest happiness, to know
Those efforts kind, were *not* bestowed, in *vain*.
Then, can ye say, '*all* nations'
Have by us been taught the way,
That leads to happiness, to God. G. S. J.

Lowell, May 20th, 1844.

MISCELLANEOUS.

RUSSIA.

THE EMPEROR NICOLAS,

HIS NOBLES, SERFS, AND SERVANTS.

Having indicated on the one hand, the causes which would tend to invest a Russian autocrat with apparently stupendous power, it now remains to point out circumstances—arising partly from historical causes, partly from the policy of preceding reigns—which partially neutralize it, and render any rapid or real progress toward power or civilization so difficult, as to require for its accomplishment that such a man should unite in his character the will to do good, with a degree of firmness, perspicuity, and talent, which unfortunately the world has seldom seen united in the hands of uncontrolled power.

Let us first give some account of the man, to whom Providence has intrusted this exalted mission. Nicolai Paulovitch, or 'Nicholas the son of Paul,' according to the universal habit of Russian nomenclatures, is now in the prime of life. He is of commanding stature, and presents not only the most imposing aspect of any living sovereign, but, as perfect as he is colossal in the proportions of his form, he may really be ranked among the handsomest men of Europe. When the whole of his guard, consisting of sixty thousand of the picked men of his empire, is reviewed by him in the Camp de Mars, the eye of the spectator may vainly wander over its ranks to find any one worthy of comparison with him for figure, for manly beauty, or for majesty of mien. When he gives the word of command, the deep and sonorous tones of his voice thrill, distinctly audible over the vast plain where an army is manœuvring or a crowd looking on, as different from the voices of his numerous commanders, as the notes of an organ from the treble of a child. He is seen, however, to more advantage on foot than on horseback, because, being a stiff and it is said a very timid rider, the chargers he rides in public have always been 'maneged' into the rocking-horse canter of the pitiable beasts which figure in the theatrical circus; so that in the eyes of an Englishman this circumstance qualifies very materially the admiration his splendid equestrian figure would otherwise excite.

Nicolas has also of late years adopted the habit of staring around him with an air of severity, apparently imagining that this sternness of aspect imposes, whereas, like everything assumed, it has a contrary effect, and rather takes away from the awe which his majestic figure and features could not fail to excite. He is said by all who knew him previous to his accession to the throne, to have altered so favorably in his personal appearance, that no one, in the godlike-looking emperor—the crowned Apollo—could recognise the Grand-duke Nicholas. All the portraits taken of him at that period, showing him tall, slender, and unformed, his features thin and sharp, corroborate this statement.

Of the extent of his general knowledge and acquirements few have the privilege of judging, but like most princes of the present day, and like all Russians of high rank, he speaks fluently and without accent, several languages. French and German are familiar to him as his mother-tongue; the English he has learned, like all the other members of the imperial family, in the past and present generation, from very illiterate Scotch nurses and attendants, whose homely fidelity has always been appreciated in their nursery, and with whom Nicholas and his empress not unfrequently condescend to drink their tea. From these people the imperial family seem to derive many of their ideas of the English, and, including the emperor, are evidently grossly ignorant of the condition and the usages of British society. Thus the Grand-duke Michael, the emperor's brother, meets the clergyman of the British factory of St. Petersburg in the streets and addresses him in English, with 'G—d— your eyes! how are you?' This is from no intention to insult, but only from his ignorance of the distinctions of society, which prevents his seeing the impropriety of thus expressing even the exuberance of his good humor toward a personage to whom in his character as a clergyman renders such expressions indecent from any man on earth.

Domestic and moderate in his habits, few princes have borne a more unblemished private character than the present emperor. A strict lover of justice, he has, for the first time since the reign of Peter I., endeavored to enforce its rigid administration according to law—with what success will be shown hereafter. Apparently, earnestly desirous of improving the condition of his people and empire, and not contented like his brother Alexander, with the barren good wishes of an inactive philanthropy, whose indolence rendered the reign of the most benevolent of men sometimes as oppressive as that of his father Paul, Nicholas I. not only *reigns*, but undismayed by the laborious duties such an undertaking entails upon him, actually *governs* in person. On the other hand he seems to retain the most exalted ideas of the sacredness of his high prerogative and divine right, and the first consideration that actuates him seems to be the maintenance of its integrity. Severe and vindictive, clemency has never shown itself among his virtues.

The character of Nicholas in all these particulars differs widely from that of his mild and liberal minded predecessor, who appreciating the right and suffering the wrong, because the indolence of his disposition shrank from the task of clearing out the Augean stable, must have entailed upon himself only the more fearful responsibility.

Many instances are given, since the accession of the present emperor, of his unforgiving spirit, which even the completest triumph over his enemies does not apparently disarm: witness his treatment of those of the conspirators who disturbed the commencement of his reign, and who were banished to Siberia—to whose condition, though years have elapsed, no alleviation has been allowed. This continuing to make the condemned suffer, where his sufferings can be no example, shows, at the least, a vindictive severity. Toward the Poles also, his conduct, always harsh, has been in some instances painfully severe. These, as well as all political offenders, who are classed with assassins, have been carefully excluded from the annesties which on several important occasions have extended a pardon to felons.

Under all circumstances, after the subjugation of Poland, a generous disposition might have contented itself with treating her according to the stern laws of conquest, not as Nicholas has done, according to the sanguinary code which established authority arrogates to itself the right of applying to rebellion. For this was scarcely a rebellion crushed, but a country reconquered. Regular armies fought regular armies, according to all the usages of international warfare; prisoners of war were made, and communications opened between the chief of the contending armies. The emperor himself received the delegates of his adversaries. When, however, he proved the strongest in the struggle, and the war was over, those prisoners who had fought as brave men in the field, who not submitting to a master, had surrendered on the faith of an exchange, and counting on a reciprocity of treatment, were, against their vows and wishes, made to serve their enemy, and drafted into condemned corps, where they were required to take the oath of allegiance to the emperor. Their condition in these particulars would of itself have been little preferable to that of British convicts; but their persecutor was not content with the misery of a hopeless servitude—a perpetual exile—thus inflicted on them; they were left the option between taking an oath against their conscience, which would render them participators in their own degradation, or the most fearful corporeal sufferings. On refusing to take the oath, they were condemned to receive a number of lashes which alone would have been a fearful punishment for any offence; but still persisting as they did, one victim after another, each as resolute after as before his martyrdom—as determined in his refusal when he had seen his comrade expire under the lash as when first called out—was it not an unheard of barbarity to renew this torture at every fresh refusal, till death placed them beyond the power of human cruelty?

This is no exaggerated picture, no overstrained account of an occurrence which took place far in the interior; it is the plain narrative of what occurred on the termination of the Polish war, in the town of Cronstadt, not twenty miles from St. Petersburgh, and precisely the point which holds most uninterrupted communication with western Europe. Several hundred Polish prisoners, employed in working at the fortifications, were required, and almost unanimously refused, to take the oath. They were then made successively '*to run the gauntlet*,' but still in almost every instance they persisted in their refusal, with a resolution worthy of admiration in any cause. Time after time they were thus carried out from the hospital, still unwavering in their heroism, to undergo the same inflict on, till life or all sensation had departed from the mangled mass of flesh, which was consigned to the burial-cart, or to linger for weeks in a hospital, till relieved by the tardy kindness of death, and in some few cases, to recover in several months, crippled and maimed, to drag on a considerable existence, chained to felons and assassins.

The commission of these barbarities, perpetrated in view of all the inhabitants of Cronstadt, lasted many weeks, and could not have taken place without the imperial knowledge. Suppressing for a moment the feelings of indignant humanity, which this recital must arouse, let us even suppose these victims to have been utterly misguided men, and rebels against the most legitimate and lawful authority; did it not require the ferocity of times now happily gone by in the greatest part of Europe to persecute to such inhuman extremes a pertinacity which proved not to be the dogged obstinacy of an individual mutineer, but which was evidently the generous, even had it been the erroneous conviction of a whole body, who preferred death and torture to dishonor!

With regard to the personal courage of the Emperor, it is difficult to judge from the facts one hears, whether one should form a very high estimate of it. There have been instances where he has undoubtedly displayed courage, and others where he has failed to show any. Of those who have seen much of him, some deny his possessing this quality; others attribute it to him in a high degree; we have heard the following circumstance cited in corroboration of both opinions:

The very commencement of Nicholas's reign was disturbed by an attempt at revolution. Constantine, on the death of Alexander, after the army had taken the oath of allegiance to him, abdicated the crown in favor of his brother Nicholas. In St. Petersburgh, where the latter then was, the whole body of the imperial guards was called together by his order, to take a fresh oath of allegiance to himself; but by a fatal oversight, no preliminary explanation was given on a subject of great gravity to the Russian soldier who considers his oath in such case not as a mere matter of form, but as entailing on him the most sacred obligations of fidelity. A party which had long been conspiring to introduce a constitutional form of government into Russia, and to whom Nicholas was particularly obnoxious, seized eagerly on this opportunity for electing their purpose, and excluding him from the succession. The officers of several regiments of the guards, which it numbered in its ranks, taking advantage of the perplexity of the men, found in them unconscious instruments of their designs, by persuading them that Nicholas was usurping, and held his brother Constantine in confinement. Headed by their officers, these regiments marched to the St. Isaac's place—a vast plain which was described in a former number. Here they unhesitatingly proclaimed, as directed by their officers, 'Constantine and the Constitution!'—Constantine, the emperor, to whom they had sworn fidelity without having been released from their vow; and 'Constitution,' which, incredible as it may appear, *they were told and believed meant Constantine's wife?*

Other regiments of the guards had, however, taken the oath, and at the head of these the emperor made his appearance. Miloradovitch, the military governor of St. Petersburg, one of the most gallant old veterans of the Russian army, was sent up to parley with the mutineers, and persuade them to return to duty; but having in a previous instance deceived the troops, he found that the great influence he formerly possessed with them had departed; they were deaf to his arguments, the thread of which was cut short by the pistol of one of the conspirators, which ended his career in the midst of his exhortations. The artillery of the guard, which was also at the disposal of the emperor, was now immediately ordered to ply the refractory regiments with grape, and some of the faithful regiments were induced to use their small arms. The fire of the guns, directed at the most deadly distance, on an almost unresisting mass, was so deadly in its effects, that the insurgents were speedily mowed down or dispersed. The conspirators were apprehended, several were hanged, the rest reserved for a worse fate—perpetual banishment to Siberia.

The poor soldiers who survived the massacre, who could not be looked upon in any other light than as the victims of a fatal mistake and a misguided fidelity—who were tools, but could not by any argument be considered participators in the conspiracy—were, however, also punished with vindictive severity, and even the very regiments to which they belonged, though the next day every man was draughted out of them, are, up to the present time, still treated with marks of disfavor.

The firmness of the emperor on this eventful day, and the decision with which he acted, have been much extolled; for though the conspiracy, confined to a class, had no deep root in the nation, the danger was great at the moment, from the liability to a sudden overturn by a *coup de main*, to which a thorough despotism is peculiarly exposed from the centralization of its principle, which gathers up all the reins of government into one knot, which one or a few ambitious may grasp, and from the uncertainty of what part would be taken by other regiments then marching into St. Petersburgh, whose officers were suspected, and whose soldiers were equally open to delusion.

On the other hand, the emperor's behavior on this occasion is stigmatized as pusillanimous, from the fact of his having retired out of shot as soon as his troops began to act. If, therefore, his head remained cool, and his resolution never wavered, he showed none of that gallantry which was to be looked for in a man whose foible was martial parade, and who always appears to pride himself more on the soldier than the sovereign.

Again in the Polish war, the emperor did not head his army, departing very widely from the principle laid down by his father Paul, when he challenged all the sovereigns of Europe, each attended by his premier, to meet himself and his prime minister, set after set, in mortal encounter, to settle a quarrel by which princes only would profit, and which ministers had fostered, on which account he drew the very sensible inference that it was unfair, their subjects' blood or treasure should be expended to support it.

Another instance shows the conduct of Nicholas in an equally remarkable light. At the time the cholera, imported overland from India, had spread in Russia with a malignity which tempered as it travelled westward, its fearful ravages among the population so worked upon the popular terror and ignorance, that they imagined it to be, not a disease, but the effect of poison—some versions taxing the foreigners and the Poles, others the doctors and the authorities, with having conspired to destroy the people.

To such a pitch were the passions of the populace inflamed, that they broke through all bounds, in the agony of their fear and suspicious rage, and proceeded to those outrages which, if not peculiar to slaves released from their chain, almost invariably mark their conduct. All over Russia, but particularly in St. Petersburg, an indiscriminate massacre of all connected with the medical profession took place; the doctors were hurled out of windows, their heads carried on pikes, their bodies torn to shreds, and the police and authorities everywhere sought shelter in concealment. The same superstitious prejudices had invaded the ranks of the soldiers; the fearful ravages of the pestilence put an end to order, and all men felt like the crew of a ship about to go to pieces—released from restraint before the face of death. The mob were thus allowed to proceed from one extravagancy to another, till the emperor rode out alone in the midst of their infuriated ranks, and by the courage and presence of mind he displayed, succeeded in bridling in a few minutes the menacing and unshackled monster. Addressing the rioters in the sternest tones of his sonorous voice, he commanded them to 'kneel in the dust, and endeavor to propitiate the wrath of the Almighty, who had sent this visitation for their sins, and not increase his anger by their lawless conduct.'

The crowd awed by his imposing and majestic manner, kneeled down as one man, followed him in the prayer which he offered up, and quite humbled by his subsequent reprimand, returned to order and obedience.

This fact alone must establish for the emperor a character for personal fearlessness when a proper occasion calls it forth. That the emperor is of a nervous temperament is very apparent, as he shows by his morbid anxiety when present at experiments of exploding mines or trying rockets, not only for his own safety, but for that of the men concerned, as well as by the care with which he causes his charger to be broken out of all spirit and even soundness. But nerve is a very different thing from courage, and certainly, from one glance at the man, a physiologist would at least determine that the soul of a coward was never cased in such a frame.—Moreover Nicholas belongs to a family whose members have shown the boldest blood of any of the present royal or imperial races. Paul, long before his eccentricities grew into insanity, performed feats of extraordinary boldness; the late Grand Duke Constantine habitually displayed a reckless daring; and the Grand Duke Michael, the younger brother, has shown on every occasion a steady and unflinching bravery.

But the Emperor Nicholas has shown a moral resolution on all trying occasions, which is much more valuable in a ruler than a mere recklessness of personal danger—a quality to which it is by no means necessarily allied.

The immediate family of the emperor consists of the empress, his wife, one surviving brother, the Grand Duke Michael, already mentioned, and several sons and daughters.

The empress, a Prussian princess, has never played any significant part. A sister of the present King of Prussia, she changed her religion from the Lutheran to the Greek communion, to become the wife of Nicholas, much against the inclination of her brother, who is said still to entertain a rooted personal aversion to the Russian emperor, though politically he has yielded entirely to his influence since his accession to the Prussian throne.

The eldest son of Nicholas, the Grand Duke Alexander, heir apparent to his throne, is not unknown in England. He has yet given no evidence of character, beyond that of a mild and tractable disposition.

Of the imperial princesses, the Grand Duchess 'Marie,' who like all her family is handsome, was wisely allowed by the emperor to follow her own choice in the selection of a partner for life, and is married to the Duke of Leuchtenberg, a *rejeton* of the Beauharnois and Buonaparte blood.

In the marriages of his children Nicholas seems perfectly indifferent to any corresponding advantages of rank, and with regard to his daughters, is said to have no objection to any husband for them but one of such exalted birth as would render difficult the establishment of the young couple within his own dominions, and the consequent gratification of his paternal affection by keeping his children near him. He has undoubtedly shown his wisdom, by estimating at their proper value those political alliances which never exercise any lasting influence on the interests of nations or their policy, but to which, from time immemorial, the ambition of crowned heads has vainly sacrificed their own domestic happiness, and the feelings of those most dear to them.

The Grand Duchess Olga, the second of the emperor's daughters, has no rival in beauty among the princesses of Europe; and in this instance, flattery, in asserting her to be the loveliest girl in her father's dominions, scarcely outstrips the truth.

The imperial family of Russia derive their descent from the clerical house of Romanoff; but their blood has been so repeatedly intermingled with that of the Germans that one might doubt if a single drop of Russian origin flowed in their veins, if the personal appearance of its members did not recall to mind the handsome Lieutenant Soltikoff—one of the earliest of Catharine's favorites, raised by her to the highest offices of the state.

To the circumstance of the constant alliance of the Romanoffs with the German families may be attributed the fact of all their sympathies being rather German than Russian; although the natural mistrust of despotism may partly have occasioned the marked predilection which the sovereigns of Russia have almost always displayed, to the detriment of their natural subjects, in favor of Germans, intrusting them with three-fourths of the important offices of state, which at present, as during the greater part of the time elapsed since the last century, they continue to occupy.

It is true that many of these Germans are natives of the subject Baltic provinces of Esthonia, Livonia, and Courland, or the descendants of foreigners who have come a generation back to seek their fortunes in the Russian empire. But those born without the pale of the imperial dominions are equally favored. In general the mongrel German race, in this unhappy country in which they have so much sway, constitute a class full of over-weening and ill-founded pretension, and appear to have acquired, in addition to their native defects, all those peculiar to the Russian, without any of the countervailing good qualities which in him may partially redeem them. In general decidedly inferior, intellectually and morally, to the pure Muscovite race, they affect to regard it with contempt which the favoritism of their rulers has countenanced.

If we examine closely the character of the real Muscovite, debased and sunken as it is, we cannot help being struck with many of the good and noble qualities which constitute it. The vices which render him odious and contemptible in our eyes at a first glance, may be clearly traced to the demoralizing influence of the uninterrupted servitude, which for ages past has rendered one portion of the nation the tyrants of the other and the absolute arbiters of the individual destiny of their fellow men, whom they, themselves but slaves, crushed down and ruthlessly oppressed.

The Catacombs of Paris. Professor Durbin, in his work on Europe, gives a sketch of the Catacombs of Paris. He states that that part of the French Metropolis which lies upon the lower side of the Seine, is the oldest; and that from time immemorial, the stone for building was obtained from quarries lying under the city. It is supposed that the excavations extend under one sixth of the city. In 1785, a suggestion was made to convert them into receptacles for the dead; and it was finally decided that the remains of the millions that had passed away from the capital during ten centuries should be removed to these subterranean abodes. The rubbish was removed, pillars were built up in solid masonry, and particular portions separated from the rest by strong doors, with locks, to serve as the first receptacles. In 1786, the bones were conveyed in funeral cars, from one of the principal cemeteries, and were precipitated down a perpendicular shaft, into the caverns below. The contents of other cemeteries were soon placed in the Catacombs, which were rapidly augmented by the massacres of the Revolution. A little building is erected outside the *Barriere d' Enfer*, in which is the opening of the principal shaft. The Professor and his party descended by ninety steps, and found themselves alone in the caverns. They followed their guide about twenty minutes and came to a strong door, each side of which was ornamented with pillars of Tuscan architecture. This door was open; and as the party passed the threshold the strangers found themselves surrounded by walls of human bones, which the glare of their tapers shewed to lie regularly piled up from the floors to the roof of the quarries. The bones of the legs and arms are closely laid in order, with their ends outwards; and at regular intervals, skulls are interspersed in three horizontal ranges, disposed so as to present alternate parts of the head, and sometimes a single perpendicular range is seen, still further varying the general outline. Passing along what seems to be interminable ranges of these piles of human beings, they came to several apartments arranged like chapels, with varied dispositions of the piles of legs, arms and grinning skulls. How new, how strange, remarks the author, were the associations of the place. "Over our heads was rolling the vast tide of life in the gay and wicked city—its myriads of inhabitants were jostling each, other on the high roads of business; while here, were the remains of four times their number, lying in silent and motionless piles in the depths below."

Women in Heathen Countries. There is a striking similarity in the domestic and social customs and habits of all uncivilized nations. This is especially the case in the condition of woman; wherever a people is little advanced in civilization the lot of the female is hard. In Africa they are regarded as servants—instruments of pleasure and profit. Not only are they subjected to domestic drudgery—but, at regular seasons, compelled to the severe tasks of the field, exposed to the full blaze of the sun while their ungallant lords are enjoying the threefold luxury of the shade, a hammock and a pipe. Their tasks, however, are not always unpleasant to themselves, nor without interest to those who witness them.

When the fountain as is often the case, is situated at a distance from the hamlet, the business of conveying water is made an occasion of gossip and recreation. The usual time of watering is in the cool of the morning or afternoon. They usually go in companies—threading the narrow tortuous paths in Indian file—enlivening the solitariness of the way by sprightly conversation or inspiring song. Occasionally they form their party about noon and start for the brook. They first fill their vessels and deposit them near by. Afterward they descend a small distance below the place where the water is taken, and bury their bodies in the refreshing stream. They carry the water in vessels on their head, poised with an accuracy that leaves their arms and hands at perfect liberty—while a green branch immersed in the water prevents it from splashing.

BOOK FOR SUNDAY SCHOOLS. Bible Biography, in the form of Questions; with references to Scriptures for Answers, for the use of Schools and Private Families. By a Teacher.

Preface—The following questions have, for a considerable time past, been employed by the compiler as an aid to himself, in conducting the examination of the young people of a Seminary, in which he had been led to take a deep interest. Any more extensive use of them did not originally enter into his contemplation, nor should he now have deemed worthy of more general circulation, but for the strong desire expressed by many of those interested in the education of youth, that the work, such as it is, might be placed within the reach of all, who, like themselves, might hope to derive any assistance from it, in the discharge of that important duty.

In yielding to their request, he shall only add his own anxious wish, that this slight attempt may be productive of some portion of that benefit which they expect from it, and may under the Divine Blessing, be the humble means of contributing in any degree to kindle in other youthful bosoms the like ardor in the pursuit of religious knowledge, which he has had the happiness to see exhibited by many for whose benefit it was originally designed.

The above is reprinted from the Edinburgh edition, and has been extensively used in this city. Price $1,25 per dozen.

Published and for sale by J. H. FRANCIS, 128 Washington st. 6t my11

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

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Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

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Also, a large stock of Gaiter Shoes, of every style and quality, at low prices. my11

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NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

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every new style of

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A beautiful assortment of new styles

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They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

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Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET. ap20

CHAMBER SHOWER BATHS — *easily used without wetting the floor or furniture.*

The subscriber respectfully informs the public that he continues to manufacture, and has for sale, the justly celebrated SLIDING TOP SHOWER BATHS, for which a patent was granted on the 12th of October, 1843.

All orders will be immediately attended to, and they will be finished in such style as may be preferred by the purchaser. The rapid sale which this bath has had, and the universal approbation it has received, is a sufficient guaranty of its usefulness.

The following letters addressed to the patentee, from gentlemen well known to the public, are offered as evidences of its great utility and adaptation to the purposes for which it is designed.

From the Rev. John Pierpont, Pastor of Hollis street Church, Boston.

February 13, 1844.

Sir,—The Portable Shower Bath, manufactured by you, has been used by one of my family for about four months, and highly commends itself, as well for the compactness of its arrangement, as for the neatness and facility of its operation. I have seen no other contrivance for the same purpose that combines so many advantages as this, and, at the same time, involves so little expense.

As I have been for several years in the daily use of the shower bath, with great benefit to myself, I can confidently recommend the 'sliding top bath' of Mr. Bates to all such as wish to enjoy the comfort of conscious cleanliness, and the kindred blessings of cheerfulness and health. JOHN PIERPONT.

From the Rev. Samuel Barrett, Pastor of Chambers street Church, Boston.

March 12, 1844.

Sir,—I have, during the last year, made use of 'Bates' sliding top Shower Bath,' and have been exceedingly well pleased with it. It seems to me to be superior, in many respects, to any other shower bath that I have seen SAMUEL BARRETT.

From Nestor Houghton, Esq., Nos. 1 and 2 Chatham Row, Boston.

March 12, 1844.

Dear Sir,—I have been in the habit of using a shower bath, almost daily, for five or six years. Beside the feeling of cleanliness, I think it has been of advantage to my health. I have used baths variously constructed, but none have given me so much satisfaction as the one I obtained from you, called the 'Sliding Top Shower Bath.' It is simple in its construction, and works easily. At my suggestion, several of my friends have also made trial of it; and all agree in pronouncing it the best article of the kind they have ever known. It is a neat, compact piece of furniture, and the one I have I consider quite an ornament to my room.

Yours, &c. N. HOUGHTON.

From James E. Murdoch, Esq., Vocal and Athletic Institute, Boyiston Hall, Boston.

March 12, 1844.

Dear Sir,—I feel much pleasure in being able to bear testimony to the great utility of your Shower Bath.—As a promoter of health, the advantages arising from its use are incalculable. Having experienced them, I feel induced to recommend them to general notice.—The Sliding Top Shower Bath, of your construction, is preferable to all others, inasmuch as it can be kept in a small space, and its benefits enjoyed at a moment's notice, without the loss of time, or the use of Baths differently constructed. JAMES E. MURDOCH.

From gentlemen who have purchased the Bath, and used it in their Families.

February 8, 1844.

The undersigned, having used in our families Bates' Patent Sliding Top Shower Bath, and being convinced that it is a very useful, convenient, and necessary article, more simple in its construction, and better adapted to the wants of the public than any thing heretofore introduced, and withal, so low in price, compared with other bathing apparatus, that we take pleasure in recommending it to all who are in the cleanly and healthy practice of frequent bathing; and we feel assured, that all who use it, will unite with us in the expression of approbation, which is fully justified by our experience.

Henry T. Butler, East Boston. William Beals, Boston.
Thos. W. Haskins, Roxbury. Samuel A. Walker, Brookline.
S. Gardner, Boston. Henry Burditt, Cambridge.
Phineas E. Gay, Boston. William Dall, Boston.
Franklin Greene, Jr, Boston. E. Bartlett, Roxbury.
Samuel S. Curtis, Boston. George Browne, Boston.

DR. COMBE'S VIEWS OF BATHING.

Bathing and Showering. 'It is surprising,' says Dr. Combe in his excellent treatise on health, 'to what a lamentable extent this most important preservative and restorative of health and comfort is neglected. Most people think if they bathe themselves once or twice a year it is quite sufficient, whereas none should think of washing themselves less than once a week. If students and professional men would faithfully attend to this item of their duty, we should not hear them speak so often of bad digestion, ill health, and unfitness for study; and very many who now find an untimely grave, would live to a good old age, free of those diseases that in a thousand forms prey upon the body. There is nothing that will give the system so healthful and agreeable a tone as this. Water, of tepid or blood warmth, with a flesh brush or otherwise, should generally be used, especially by invalids. The skin should be carefully dried after washing, and the flannels worn next to the body should be changed. This should be faithfully repeated according to the circumstances of the individual. By this means health would be secured that in a thousand instances is now ruined.'

Apparatus for Vapor Baths always on hand.

L. V. BADGER, 49 Congress street.

Boston, March 12, 1844. 3m my25

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

OLD SUNDAY SCHOOL DEPOSITORY. Two thousand volumes just received at the Sunday School Depository, in addition to the large variety already on hand; many of which are new works, and will be sold reasonably. The Subscriber begs the attention of Clergymen and Superintendents of Sunday Schools to his stock of Books, and every attention will be paid to render their visits to his store agreeable.

N. B. Catalogues are published, and if Clergymen and others have not received them, they will be sent wherever desired. BENJ. H. GREENE,

my18 124 Washington, corner of Water street.

RADICAL CURE OF HERNIA. Dr HEATON, Member of the Mass. Medical Society and Boston Medical Association, will continue to treat and cure HERNIA or RUPTURE, VARICOCILE, &c. under almost every variety of form in which they are presented to the care of the Surgeon. Dr. H. also attends to the Medical and Surgical treatment of DISEASES OF THE EYE AND EAR.

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ap13 3m

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RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

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Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

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Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste. But this is not all. The connecting of not less than four different kinds of metal in the mouth, produces a galvanic action, which tends to impair the general health of the gums, and consequently to effect unfavorably the remaining natural teeth. DR. S. STOCKING, Surgeon Dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him, being of equal purity with the plate, and warranted to neither oxidize, or produce the unpleasant taste of brass or copper while worn. An improvement of great importance has also been recently made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and replaced again, at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again: and yet, when on, are firm, easy and inoffensive. These are improvements that commend themselves to the consideration of all who may desire artificial teeth. During the two past years not less than 15,000 teeth that had become painful, by reason of the exposure of the dental nerve, have been successfully treated by Dr S. by first destroying the nerve and lining membrane of the teeth with his anodyne, without pain, and then filling them. As there is a general disposition in the community to defer all unnecessary operations on their teeth until they become painful, it is most respectfully urged, that all teeth be immediately filled, as soon as decay has commenced, before the general health of the teeth is effected, and if properly done the tooth is safe for life. The proper filling for such cases is unquestionably the purest gold. The usual method of setting teeth on wood pivot, is found to be objectionable, as the pivot is too liable to become soft and weak, and in a few months breaks entirely off. An improvement of much importance has been adopted by Dr S. in substituting gold and silver pivots